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DIVINE PROVIDENCE

ANGELIC WISDOM

CONCERNING

THE DIVINE PROVIDENCE

BY

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Some things explained which are things of permission, and still according to the laws of the Divine Providence, by which the merely natural man confirms himself in favor of nature against God, and in favor of human prudence against the Divine Providence (see n. 236–240) : —

I. The wisest of mankind, Adam and his wife, suffered themselves to be seduced by a serpent, and God did not avert this by His Divine Providence. 241

II. Their first son Cain killed his brother Abel, and God did not then withhold him by speaking with him, but only after the deed by cursing him 242

III. The Israelitish nation worshipped a golden calf in the wilderness, and acknowledged it as God Who led them out of the land of Egypt ; when yet Jehovah saw this from Mount Sinai near by, and did not take precautions against it 243

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I. Every worshipper of himself and of nature confirms himself against the Divine Providence when he sees in the world so many impious people, and so many of their impieties, and at the same time the glorying of some in them, and yet no punishment of them from God . . . 249

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I. The merely natural man confirms himself against the Divine Providence, when he views the matters of religion in various nations; as that some people are found who are totally ignorant of God; some who worship the sun and moon; some who worship idols and graven images 254

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I. A doubt may be inferred against the Divine Providence from the fact, that the whole Christian world worships one God under three Persons, which is to worship three Gods; and that hitherto it has not known that God is one in Person and Essence, in Whom is a Trinity, and that the Lord is that God 262

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ANGELIC WISDOM

CONCERNING

THE DIVINE PROVIDENCE.

THE DIVINE PROVIDENCE IS THE GOVERNMENT OF THE LORD'S DIVINE LOVE AND WISDOM.

1. In order to understand what the Divine Providence is, and that it is the Government of the Lord's Divine Love and Wisdom, it is important to know the things concerning the Divine Love and Wisdom that have already been said and shown in the treatise upon them. They are these: In the Lord the Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love (n. 34–39). The Divine Love and Divine Wisdom must needs be and exist in others, created by them (n. 47–51). All things of the universe have been created by the Divine Love and Wisdom (n. 52, 53, 151–156). All things of the universe are recipients of the Divine Love and Wisdom (n. 55–60). The Lord appears before the angels as a Sun; the heat thence proceeding is love, and the light thence proceeding is wisdom (n. 83–88, 89–92, 93–98, 296–301). The Divine Love and Wisdom which proceed from the Lord make one (n. 99–102). The Lord from eternity, who is Jehovah, created the universe and all things thereof from Himself, and not from nothing (n. 282–284, 290–295). These things are in the treatise entitled "Angelic Wisdom concerning the Divine Love and Wisdom."

2. From these things, when compared with the things concerning Creation presented in the same treatise, it may

indeed be evident that the Government of the Lord's Divine Love and Wisdom is what is called the Divine Providence; but as creation was there treated of, and not the preservation of the state of things after creation, which is the Lord's government, therefore this is now to be treated of. But the present article will treat of the preservation of the union of Divine Love and Wisdom, or of Divine Good and Truth, in the things which are created; and of these things we are to speak in the following order: I. The universe with the things, each and all, belonging to it has been created from the Divine Love by the Divine Wisdom. II. The Divine Love and Wisdom proceed from the Lord as one. III. This one is in a certain image in every created thing. IV. It is of the Divine Providence for every created thing, in general and in particular, to be such a one; and if it is not, for it to be made so. V. The good of love is not good any further than it is united to the truth of wisdom; and the truth of wisdom is not truth any further than it is united to the good of love. VI. The good of love not united to the truth of wisdom is not good in itself, but is apparent good; and the truth of wisdom not united to the good of love is not truth in itself, but is apparent truth. VII. The Lord does not suffer any thing to be divided; wherefore it must either be in good and truth together, or it must be in evil and falsity together. VIII. That which is in good and truth together is something; and that which is in evil and falsity together is not any thing. IX. The Lord's Divine Providence causes evil and falsity that are together to serve for equilibrium, for relation, and for purification; and thus for the conjunction of good and truth in others.

3. I. *The universe with the things, each and all, belonging to it has been created from the Divine Love by the Divine Wisdom.* It has been shown in the treatise concerning the "Divine Love and Wisdom," that the Lord from eternity, who is Jehovah, is, as to essence, Divine Love and Wisdom,

and that He has created the universe and all things of it from Himself. It follows from this, that the universe with the things, each and all, belonging to it has been created from the Divine Love by the Divine Wisdom. In the same treatise it was also shown that love without wisdom cannot do any thing, nor can wisdom do any thing without love. For love without wisdom, or will without understanding, cannot think any thing, nor yet can it see and feel any thing, nor can it say any thing; therefore love without wisdom, or will without understanding, cannot do any thing. In like manner wisdom without love, or understanding without will, cannot think any thing, nor can it see and feel any thing, nor yet can it say any thing; therefore wisdom without love, or understanding without will, cannot do any thing; for if love is taken away, there is no longer any willing, and so there is no acting. Since it is so with a man when he is doing any thing, much more was it so with God, who is Love itself and Wisdom itself, when He created and made the universe and all things thereof. That the universe with the things, each and all, belonging to it has been created from the Divine Love by the Divine Wisdom may be proved from all things submitted to the sight in the world. Only take a particular object, and examine it with some wisdom, and you will be convinced. Take a tree, or its seed, its fruit, its flower, or its leaf, gather the wisdom that is in you, view the object with a good microscope, and you will see wonderful things; and the interiors, which you do not see, are more wonderful still. Mark the order in its progression; how the tree grows from the seed even till new seed is produced; and consider whether at every successive stage there is not a continual endeavor to propagate itself further; for the last thing to which it is tending is seed, in which is its prolific principle anew. If then you wish to think spiritually also, and you can do this if you desire, will you not see wisdom here? And if you are willing to go far enough in spiritual thought, will you not further

see that this is not from the seed, nor from the sun of the world, which is pure fire, but that it is in the seed from God the Creator, whose wisdom is infinite? And that it not only was in the seed at creation, but is continually in it afterwards? — for upholding is perpetual creation, as subsistence is perpetual existence. This is just as if you should take away will from action; the work then stops: if from speech you take away thought, speech stops; or if from motion you take away effort, motion stops; in a word, if from an effect you take away the cause, the effect perishes; and so on. Every such created thing is gifted with power; but power acts not from itself, but from him who gave the power. Subject any thing else on earth to observation, as the silkworm, the bee, or some other little object of the animal kingdom; look at it first naturally, afterwards rationally, and at length spiritually: then, if you can think deeply, you will be astonished at all things; and if you let wisdom speak within you, you will say in amazement, "Who does not see the Divine in these things? All things are of the Divine Wisdom." Still more will this be so, if you look to the uses of all created things, seeing how they follow on in their order even to man, and from man to the Creator from whom they are; seeing, too, that upon the conjunction of the Creator with man the connection of all things is dependent; and, if you are willing to acknowledge it, the preservation of all things. In what follows it will be seen that the Divine Love created all things, but nothing without the Divine Wisdom.

4. II. *The Divine Love and Wisdom proceed from the Lord as one.* This, also, is manifest from what was shown in the treatise concerning the "Divine Love and Wisdom," especially from these things there: *Esse* and *Existere* [*to be* and *to exist*] are in the Lord distinctly one (n. 14–17). In the Lord infinite things are distinctly one (n. 17–22). The Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love (n. 34–39). Love without

marriage with wisdom cannot do any thing (n. 401–403). Love acts in nothing except in conjunction with wisdom (n. 409, 410). Spiritual heat and spiritual light, in proceeding from the Lord as a Sun, make one, as the Divine Love and Divine Wisdom in the Lord are one (n. 99–102). From what is shown in the places referred to, the truth of the proposition is manifest. But as it is not known how two things distinct from each other can act as one, I wish to show here that there cannot be a one without a form, but the form itself makes the one; and next, that the form makes a one the more perfectly, as the things entering into the form are individually distinct and yet united. *There cannot be a one without a form, but the form itself makes the one.* — Every person who thinks intently, may see clearly that there is not a one without a form, and if there is a one it is a form; for every thing existing derives from its form that which is called quality, and whatever is called predicate, also that which is called change of state, that too which is called relation, and the like. Wherefore, that which is not in a form is not [the subject] of any power to affect; and what is not [the subject] of any power to affect is [the subject] of nothing real. Form itself gives all these things. And because all the things which are in a form, if the form is perfect, mutually regard each other, as link does link in a chain, therefore it follows that the form itself makes the one; and thus makes a subject, of which may be predicated quality, state, power to affect, thus any thing, according to the perfection of the form. Such a one is every thing that the eye can see in the world; and such a one also is every thing that is not seen with the eye, whether it be in interior nature or in the spiritual world: such a one is man, and such a one is human society; the church is such a one, and the whole angelic heaven before the Lord; in a word, such a one is the created universe, not only in general but also in every particular. For things, each and all, to be

forms, it must needs be that He who created all things is Form itself, and that all things which have been created in forms are from Form itself: this, therefore, is what was shown in the treatise concerning the "Divine Love and Wisdom," as follows: The Divine Love and Wisdom are substance and are form (n. 40–43). The Divine Love and Wisdom are Form in itself, thus the *Itself* [which alone is, n. 45], and the *Only* [from which all else is, n. 45], n. 44–46. The Divine Love and Wisdom are one in the Lord (n. 14–17, n. 18–22). And they proceed as one from the Lord (n. 99–102, and in other places). *The form makes a one the more perfectly, as the things entering into the form are individually distinct and yet united:*— This comes with difficulty into the understanding, unless it is elevated; for the appearance is that a form can make a one only by similitudes coming from uniformity in the things that enter into the form. On this subject I have frequently spoken with angels, who said that it is an arcanum which their wiser ones perceive clearly, and the less wise obscurely; but that the truth is, that a form is the more perfect as the things that make it are individually distinct, and yet, each in its own way, united. They confirmed this by the societies in the heavens, which, taken together, constitute the form of heaven; also by the angels of each society, for the form of a society is more perfect in proportion as each angel is more distinctly his own [*suus*], and thus free, and so loves his consociates as from himself and his affection. They illustrated it also by the marriage of good and truth; showing that the more distinctly they are two, the more perfectly they can make one; so, too, with love and wisdom; and that what is not distinct is confused, giving rise to every imperfection of form. But how things perfectly distinct are united and so make one, they also proved by many things, especially by the things that are in the human body, in which innumerable parts are thus distinct and yet united, distinct by their coverings

and united by their ligaments; showing that it is likewise so with love and all that belongs to it, and with wisdom and all the things belonging to it, which are perceived only as one. More on these subjects may be seen in the treatise on the "Divine Love and Wisdom" (n. 14–22), and in the work concerning "Heaven and Hell" (n. 56 and 489). This has been adduced because it is of Angelic Wisdom.

5. III. *This one is in a certain image in every created thing.* That the Divine Love and Wisdom, which in the Lord are one and proceed as one from Him, are in a certain image in every created thing may be evident from what is shown throughout the treatise concerning the Divine Love and Wisdom, and especially in n. 47–51, 55–60, 282–284, 290–295, 313–318, 319–326, 349–357; where it is shown that the Divine is in every created thing, because God the Creator, Who is the Lord from eternity, had produced from Himself the Sun of the spiritual world, and by that Sun all things of the universe; consequently that that Sun, which is from the Lord, and in which the Lord is, is not only the first substance, but is also the only substance from which all things are; and because it is the only substance, it follows that it is in every created thing, but with infinite variety according to uses. Now because Divine Love and Wisdom are in the Lord, and Divine fire and brightness are in the Sun from Him, and from the Sun are spiritual heat and spiritual light, and these two make one, it follows that this one is in a certain image in every created thing. Hence it is that all things in the universe have relation to good and truth, yea, to their conjunction; or, what is the same, that all things in the universe have relation to love and wisdom, and to their conjunction; for good is of love, and truth is of wisdom; for love calls all belonging to it good, and wisdom calls all belonging to it truth. That there is a conjunction of these in every created thing will be seen in what follows.

6. It is acknowledged by many that there is an only substance, which is also the first, from which all things are; but what that substance is in quality is not known. It is believed to be so simple that nothing is more simple; that it may be likened to a point, with no dimension; and that from an infinite number of such the forms of dimension have their existence. This, however, is a fallacy, originating from the idea of space; for, from this idea, there seems to be such a least thing; but still the truth is, that the simpler and purer any thing is, the more and the fuller it is. For this reason, the more deeply any object is examined, the more wonderful, perfect, and beautiful are the things seen in it; and thus in the first substance are the most wonderful, perfect, and beautiful of all. This is so, because the first substance is from the spiritual Sun, which, as was said, is from the Lord, and the Lord is in it; thus that Sun is itself the only substance which, as it is not in space, is the all in all, and is in the greatest and the least things of the created universe. Since that Sun is the first and only substance, from which all things are, it follows that there are in that substance infinitely more things than can appear in the substances originating from it, which are called substantiated [D. L. & W. n. 229], and at length matter; they cannot appear in these, because they descend from that Sun by degrees of a twofold kind, according to which all perfections decrease. Hence, as was said above, the more deeply any thing is examined, the more wonderful, perfect, and beautiful are the things that are seen. These things are said, to prove that in a certain image the Divine is in every created thing; but that it is less and less apparent in descending through the degrees, and still less when the lower degree, separated from the higher by closing, is blocked up with earthly matters. But these things must needs seem obscure, unless the things have been read and understood which are shown in the treatise on the "Divine Love and Wisdom," concerning the spiritual Sun, n. 83-

172; concerning degrees, n. 173–281; and concerning the creation of the universe, n. 282–357.

7. IV. *It is of the Divine Providence for every created thing, in general and in particular, to be such a one; and if it is not, for it to be made so:* that is, that in every created thing there shall be something from the Divine Love and at the same time from the Divine Wisdom; or, what is the same, that in every created thing there is good and truth, or the conjunction of good and truth. Since good is of love and truth is of wisdom, as was said above (n. 5), in the following pages the terms good and truth will be used throughout instead of love and wisdom; and the marriage of good and truth, instead of the union of love and wisdom.

8. From the preceding article it is manifest that the Divine Love and Wisdom, which in the Lord are one, and which proceed as one from the Lord, are in a certain image in every thing created by Him. Now, also, something shall be said particularly concerning that one, or the union which is called the marriage of good and truth. This marriage is, I. In the Lord Himself; for, as was said, the Divine Love and the Divine Wisdom are one in Him. II. It is from the Lord; for, in every thing that proceeds from Him, love and wisdom are fully united; the two proceed from the Lord as a Sun, the Divine Love as heat, and the Divine Wisdom as light. III. They are indeed received as two by the angels, but they are united in them by the Lord; so, too, with the men of the church. IV. It is from the influx of love and wisdom as one from the Lord with the angels of heaven and the men of the church, and from their reception by angels and men, that the Lord is called in the Word the Bridegroom and the Husband, and heaven and the church are called the bride and the wife. V. As far, therefore, as heaven and the church in general, and an angel of heaven and a man of the church in particular, are in that union, or in the marriage of good and truth, so far

they are the Lord's image and likeness; since these two are one in the Lord, yea, are the Lord. VI. Love and wisdom, in heaven and in the church in general, also in an angel of heaven and in a man of the church, are one when the will and the understanding, thus when good and truth, make one; or, what is the same, when charity and faith make one; or, what is still the same, when doctrine from the Word and a life according to it make one. VII. How the two make one in man and in all belonging to him is shown in the treatise concerning the "Divine Love and Wisdom" (Part V., n. 358–432), where it treats of the creation of man, and especially of the correspondence of the will and understanding with the heart and lungs.

9. In what now follows it will throughout be told how the two make one in things below man or external to him, in the animal and the vegetable kingdoms; but these three things are to be premised: *First*, In the universe and in each and all of the things belonging to it, as created by the Lord, there was the marriage of good and truth. *Second*, This marriage was severed in man after creation. *Third*, It is of the Divine Providence that the separated should be made one, and thus the marriage of good and truth restored. As these three things are abundantly proved in the treatise concerning the "Divine Love and Wisdom," further proof is unnecessary. Any one may also see from reason, that, as there was from creation the marriage of good and truth in every created thing, and as it was afterwards severed, the Lord is continually working to restore it; consequently that its restoration, and thence the conjunction of the created universe with the Lord through man, is of the Divine Providence.

10. V. *The good of love is not good any further than it is united to the truth of wisdom; and the truth of wisdom is not truth any further than it is united to the good of love.* Good and truth have this from their origin. Good in its origin is in the Lord, and likewise truth; for the Lord is Good

itself and Truth itself; and the two in Him are one. Hence it is, that good in the angels of heaven and in men of an earth is not good in itself, except so far as it is united to truth; and that truth is not truth in itself, except so far as it is united to good. It is known that every good and every truth is from the Lord; hence, as good makes one with truth, and truth with good, it follows that good to be good in itself, and truth to be truth in itself, must make one in the recipient; that is, in an angel of heaven and a man of an earth.

11. It is indeed known that all things in the universe have relation to good and truth; because by good is understood that which universally comprehends and involves all things of love, and by truth is understood that which universally comprehends and involves all things of wisdom. But it is not yet known that good is not any thing unless united to truth, and that truth is not any thing unless united to good. The appearance indeed is that good is something without truth, and that truth is something without good, but still they are not; for love (all things of which are called goods) is the *esse* [*to be*] of a thing; and wisdom (all things of which are called truths) is the *existere* [*to exist*] of a thing from that *esse*, as is shown in the treatise concerning "Divine Love and Wisdom" (n. 14–16); wherefore, as *esse* without *existere* is not any thing, nor *existere* without *esse*, so good without truth is not any thing, nor truth without good. So, too, what is good without relation to something? Can it be called good, as it does not affect, and causes no perception? The something connected with good, which affects, and which gives itself to be perceived and felt, has relation to truth, for it has relation to what is in the understanding. Speak to any one simply of good, not saying that this or that is good, and is the good any thing? But from this or from that which is perceived as one with the good, it is something. This is united to good nowhere but in the understanding, and every thing of the understanding

has relation to truth. It is the same with willing; to will, without knowing, perceiving, and thinking what one wills, is not any thing; but together with these, it becomes something. All willing is of the love, and has relation to good; and all knowing, perceiving, and thinking are of the understanding, and have relation to truth; hence it is manifest that willing is not any thing, but willing this or that is something. It is the same with every use, because a use is a good. Unless determined to something with which it may be one, it is not use, and thus it is not any thing. Use derives from the understanding its something to which it may be determined; and what comes from the understanding, and is conjoined or adjoined to the use, has relation to truth; and from it the use derives its quality. From these few things it may be evident that good without truth is not any thing; also, that truth without good is not any thing. It is said that good with truth and truth with good are something; and from this it follows, that evil with falsity and falsity with evil are not any thing; for the latter are opposite to the former, and opposition destroys, and in this case destroys that something. But more concerning this in what follows.

12. But there is a marriage of good and truth in the cause, and there is a marriage of good and truth from the cause in the effect. The marriage of good and truth in the cause is the marriage of will and understanding, or of love and wisdom; this marriage is in every thing which a man wills and thinks, and which he thence concludes and purposes. This marriage enters the effect and makes it, but in passing into effect the good and the truth appear distinct, because the simultaneous then makes the successive. For example: While a man is willing and thinking about being fed, clothed, having a dwelling, doing business and work, or enjoying society, then at first he wills and thinks of it, both at once, or concludes and purposes; but when he has determined the good and truth into effects, then one

of them follows the other, while in his will and thought they still continue to make one. In these effects the uses are what belong to love or to good, while the means to the uses belong to the understanding or to truth. Any one may confirm these general truths by particulars, if he perceives distinctly what has relation to the good of love, and what to the truth of wisdom, and also how the relation is in the cause, and how it is in the effect.

13. It has been said several times that love makes man's life; but this does not mean love separate from wisdom, or good separate from truth, in the cause; for love separate, or good separate, is not any thing; wherefore the love which makes man's inmost life, which life is from the Lord, is love and wisdom together; the love, too, that makes the life of man so far as he is a recipient, is not love separate in the cause, but in the effect; for love cannot be understood apart from its quality, and its quality is wisdom; and quality, or wisdom, can be given only from its *esse* [*to be*], which is love; hence they are one. It is the same with good and truth. Now because truth is from good, as wisdom is from love, therefore both taken together are called love or good; for love in its form is wisdom, and good in its form is truth. From form and from no other source is all quality. From these things it may now be evident that good is not good any further than as it is united to its truth, and that truth is not truth any further than as it is united to its good.

14. VI. *The good of love not united to the truth of wisdom is not good in itself, but is apparent good; and the truth of wisdom not united to the good of love is not truth in itself, but is apparent truth.* The truth is that there is no good which is good in itself, unless united to its truth; nor any truth which is truth in itself, unless united to its good. Nevertheless good is found separate from truth, and truth separate from good. They are so in hypocrites and flatterers, in evil persons of every kind, and also in those who are in natural good

and no spiritual good. Both of these classes can do good to the church, their country, society, their fellow-citizens, the needy, the poor, the widow, and the orphan; and they also can understand truths, from understanding can think of them, and from thought can speak and teach them; but still, the goods and truths in them are not interiorly, thus not in themselves, goods and truths, but they are so outwardly, and thus are only apparent; for they are only for the sake of self and the world, and not for the sake of good itself and truth itself, consequently they are not from good and truth; so they are of the mouth and the body only, and not of the heart. They may be likened to gold and silver with which dross or rotten wood or dung is overlaid; and the truths that are uttered are like a breath that passes away, or a delusive light that vanishes, though they appear outwardly like real truths. In those who speak them, however, such truths are only apparent; but still, they may be otherwise to those who hear and receive them, not knowing this; for an external thing affects every one according to his internal; a truth, from whatever mouth it is uttered, enters into another's hearing, and is taken up by the mind according to its state and quality. Nearly the same as has been described is really the case with those who are hereditarily in natural good and are in no spiritual good; for the internal of every good and of every truth is spiritual, and this repels falsities and evils; but these are favored by the natural alone; and to favor evils and falsities and to do good are not in agreement.

15. Good may be separated from truth, and truth from good, and, when separated, still appear as good and truth, because man has the faculty of acting, which is called liberty, and the faculty of understanding, which is called rationality. It is from the abuse of these faculties that man can seem in externals different from what he is in internals; and that a bad man can do good and speak truth, or that a devil can feign himself an angel of light. But on this subject

see the following passages in the treatise on the Divine Love and Wisdom : " The origin of evil is from the abuse of the faculties propei to man, which are called rationality and liberty (n. 264–270). As these two faculties are in the good, so they are in the evil (n. 425). Love without marriage with wisdom, or good without marriage with truth, cannot do any thing (n. 401). Love acts in nothing except in conjunction with wisdom or the understanding (n. 409). Love conjoins itself with wisdom or the understanding, and it causes wisdom or the understanding to be reciprocally conjoined with it (410–412). Wisdom or the understanding, from the power given it by love, may be elevated, and perceive the things which are of the light from heaven, and may receive them (n. 413). Love can in like manner be elevated, and receive the things which are of the heat from heaven, if it loves its partner wisdom in that degree (n. 414, 415). Otherwise love draws wisdom or the understanding down from its elevation, to act as one with itself (n. 416–418). Love is purified in the understanding, if they are elevated together (n. 419–421). Love purified by wisdom in the understanding becomes spiritual and heavenly [celestial] ; but love defiled in the understanding becomes sensual and corporeal (n. 422–424). It is the same with charity and faith and their conjunction as it is with love and wisdom and their conjunction (n. 427–430). What charity is in the heavens (n. 431).

16. VII. *The Lord does not suffer any thing to be divided; wherefore it must either be in good and at the same time in truth, or it must be in evil and at the same time in falsity.* The Divine Providence of the Lord especially has for its end that man should be in good and at the same time in truth, and it works for this ; for thus a man is his own [*suus*] good and his own love, and also is his own truth and his own wisdom ; for thus man is man, being then the Lord's image. But because a man while living in the world can be in good and at the same time in falsity, — can

be in evil and at the same time in truth, — yea, can be in evil and at the same time in good, and thus as it were be double, — and because this division destroys that image and so destroys the man, therefore the Lord's Divine Providence in all and in each of the things belonging to it has in view that this division shall not be. And because it is to a man's advantage to be in evil and at the same time in falsity rather than to be in good and at the same time in evil, therefore the Lord permits it to be so, not as if willing, but as if unable to prevent, because of the end which is salvation. The reason that a man has the ability to be in evil and at the same time in truth, and that the Lord is unable to prevent because of His end which is salvation, is as follows: A man's understanding can be elevated into the light of wisdom, and see truths, or acknowledge them when heard, while his love remains below, for a man can so be in heaven with the understanding, but in hell with the love. And further: The ability to be so cannot be denied man, because he cannot be deprived of the two faculties, rationality and liberty, by which he is a man and is distinguished from the beasts, and by which only he can be regenerated and so saved. For by these a man can act according to wisdom, and can also act according to a love that is not of wisdom; by these also, from wisdom above he can see the love below, and thus see the thoughts, the intentions, the affections, thus the evils and falsities and also the goods and truths of his life and doctrine; without a knowledge and acknowledgment of which in himself, he cannot be reformed. Of these two faculties something has already been said, and more will be said in what follows. This is the reason why man can be in good and at the same time in truth, also in evil and at the same time in falsity, and also in their various combinations.

17. In the world a man can hardly come into the one or the other conjunction or union, — that is, of good and truth, or of evil and falsity; for as long as he lives in the world,

he is held in a state of reformation or of regeneration; but after death every man comes into one or the other, because he then can no longer be reformed and regenerated; he then remains such as his life in the world, that is, such as his reigning love has been. If his life, therefore, has been a life of the love of evil, all the truth is taken away that he acquired in the world from a teacher, from preaching, or the Word; and this having been taken away, as a sponge takes up water so he drinks-in falsity agreeing with his evil. And on the other hand: If his life has been a life of the love of good, then is removed all the falsity which he gathered in the world from hearing and from reading, but which he did not confirm in himself; and in its place there is given him truth agreeing with his good. This is meant by these words of the Lord: *Take therefore the talent from him, and give it unto him that hath ten talents; for unto every one that hath shall be given, that he may have abundance; but from him that hath not, shall be taken away even that which he hath* (Matt. xxv. 28, 29; xiii. 12; Mark iv. 25; Luke viii. 18; xix. 24–26).

18. That every one after death must be either in good and at the same time in truth, or in evil and at the same time in falsity, is because good and evil cannot be conjoined, nor can good and the falsity of evil that are together, nor evil and the good of truth that are together; for they are opposites, and opposites fight each other until one destroys the other. Those who are in evil and at the same time in good are meant by these words of the Lord to the church of the Laodiceans, in the Apocalypse: *I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth* (iii. 15, 16): and also by these words of the Lord: *No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and neglect the other* (Matt. vi. 24).

19. VIII. *That which is in good and at the same time in truth, is something; and that which is in evil and at the same time in falsity, is not any thing.* It may be seen above (n. 11), that what is in good and at the same time in truth is something; and from this it follows that what is evil and at the same time false is not any thing. By its not being any thing, is meant that it has no power and no spiritual life. Those who are in evil and at the same time in falsity, who are all in hell, have indeed power with one another; for one who is evil can do evil, and he also does it in a thousand ways; nevertheless, he can do evil to the evil only from [their] evil; but he cannot harm the good in the least, except, as is sometimes done, by a conjunction with their evil; whence come temptations, which are infestations by the evil who are with them, and the combats thence arising, whereby the good can be freed from their evils. Since the evil have no power, all hell before the Lord is not only as nothing, but is absolutely nothing in power, as I have seen proved by abundant experience. But it is wonderful that the wicked all believe themselves to be powerful, and the good all believe themselves to be without power. This is because the evil attribute all things to their own power, and thus to cunning and malice, and attribute nothing to the Lord; but the good attribute nothing to their own prudence, but all to the Lord who is Almighty. Furthermore, evil and falsity together are not any thing, because there is no spiritual life in them; for this reason the life of the infernals is not called life, but death; therefore, since all that is any thing belongs to life, there cannot be any thing belonging to death.

20. They who are in evil and at the same time in truths, may be compared to eagles that soar on high, but drop when deprived of the use of their wings; for so do men after death, when they have become spirits, if they have understood truths, have spoken them, and have taught them, and yet have had no regard to God in the life. They

raise themselves on high, by means of the things belonging to their understanding; and sometimes they enter the heavens and feign themselves angels of light; but when truths are taken from them and they are sent out, they fall down into hell. Eagles, moreover, signify men given to apine, who have intellectual sight; and wings signify piritual truths. It was said that they are such, who have had no regard to God in their life. Looking to God in the life, means nothing else than thinking this evil or that to be sin against Him, and therefore not doing it.

21. IX. *The Lord's Divine Providence causes evil and falsity that are together to serve for equilibrium, for relation, for purification, and thus for the conjunction of good and truth in others.* From what has been said it may be evident that the Lord's Divine Providence continually works for truth to be united to good, and good to truth in man, because this union is the church and is heaven. For this union is in the Lord, and in all things that proceed from Him. It is from this union that heaven and the church are called a marriage; therefore the kingdom of God is likened in the Word to a marriage. It is from that union that in the Israelitish church the Sabbath was a most holy thing of worship; for it signified that union. It is also from the same, that in the Word, and in each and all of the things in it, there is a marriage of good and truth; concerning which see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 80–90). The marriage of good and truth is from the Lord's marriage with the church; and this is from the marriage of Love and Wisdom in the Lord; for good is of love, and truth is of wisdom. From these things it may be seen, that the perpetual object of the Divine Providence is to unite good to truth and truth to good in man, for so man is united to the Lord.

22. But as many have broken and are breaking this marriage, especially by the separation of faith from charity, — for faith is of truth and truth is of faith, and charity is of

good and good is of charity, — and as they thereby conjoin in themselves evil and falsity, and have thus become and are becoming opposed [to the Lord], it is nevertheless provided by the Lord, by means of equilibrium, relation, and purification, that they may still be of service for the conjunction of good and truth in others.

23. The conjunction of good and truth in others is provided by the Lord, by means of the EQUILIBRIUM between heaven and hell; for there is a constant exhalation of evil together with falsity from hell; but from heaven there is a constant exhalation of good together with truth. In this equilibrium every man is kept as long as he lives in the world; and by means of it he is kept in that liberty of thinking, of willing, of speaking, and of doing, in which he can be reformed. Concerning this spiritual equilibrium, from which man has freedom, see the work concerning "Heaven and Hell" (n. 589–596, and n. 597–603).

24. The conjunction of good and truth is provided by the Lord by means of RELATION; for there is cognition of the quality of good only by its relation to what is less good, and by its contrariety to evil. Hence comes all that gives perception and sensation, because from this is their quality; for thus every thing pleasing is perceived and felt from the less pleasing and by means of the unpleasant; every thing beautiful, from the less beautiful and by means of the unbeautiful; and likewise every good which is of love, from the less good and by means of evil; and every truth which is of wisdom, from the less true and by means of falsity. There must be variety in every real thing, from the greatest to the least of it; and when there is the variety in its opposite also, from the least to the greatest, and there comes equilibrium between them, then a relation is established according to the degrees on both sides; and the perception of the thing and the sensation increase or are lessened. But it is to be known that an opposite may take away or may exalt the perceptions and sensations; when

an opposite commingles itself with its opposite, it takes them away; but when it does not commingle itself, it exalts them; on which account the Lord exquisitely separates good and evil in man that they may not be mingled, as He separates heaven and hell.

25. The conjunction of good and truth in others is provided by the Lord by means of PURIFICATION, which is effected in two ways, one by temptations, and the other by fermentations. *Spiritual temptations* are nothing else than combats against the evils and falsities that are exhaled from hell and affect man. By these combats he is purified from evils and falsities, and good is conjoined to truth in him, and truth to good. *Spiritual fermentations* take place in many ways, in the heavens as well as on earth; but in the world it is not known what they are and how they are effected. For there are evils having falsities with them, which do a work, when introduced into societies, like that done by the things put into meal and into new wine to cause fermentation, by which heterogeneous things are separated and homogeneous things conjoined, and purity and clearness are the result. They are what are meant by these words of the Lord: *The kingdom of the heavens is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened* (Matt. xiii. 33, Luke xiii. 21).

26. These uses are provided by the Lord from the conjunction of evil and falsity in those who are in hell; for the Lord's kingdom, which is not only over heaven, but also over hell, is a kingdom of uses; and it is the Lord's Providence that there shall be there no person by whom use is not performed, and no thing by means of which it is not done.

THE LORD'S DIVINE PROVIDENCE HAS FOR ITS END A HEAVEN FROM THE HUMAN RACE.

27. By long-continued intercourse with angels and spirits, it has been made known to me and proved that heaven is not from any angels so created from the beginning, and that hell is not from any devil created an angel of light and cast down from heaven; but that both heaven and hell are from the human race, — heaven from those who are in the love of good and thence in the understanding of truth, and hell from those who are in the love of evil and thence in the understanding of falsity. On this subject see also what has been shown in the work concerning "Heaven and Hell" (n. 311–316); in the little work concerning the "Last Judgment" (n. 14–27); and in the "Continuation concerning the Last Judgment and concerning the Spiritual World," from beginning to end. Now as heaven is from the human race, and as heaven is abiding with the Lord for ever, it follows that it was the Lord's end in creation; and because heaven was the end in creation, it is the end of His Divine Providence. The Lord did not create the universe for the sake of Himself, but for the sake of those with whom He will be in heaven; for spiritual love is such that it wishes to give its own [*suum*] to another; and so far as it can do this, it is in its *esse* [*to be*], in its peace, and its blessedness. Spiritual love has this from the Lord's Divine Love, which is such infinitely. From this it follows, that the Divine Love, and hence the Divine Providence, has for its end a heaven, consisting of men who have become and who are becoming angels, to whom the Lord can give all the blessings and happiness of love and wisdom, and give these from Himself in them. Nor can He give them in any other way; for there is in them from creation the image and likeness of Himself; the image in them is wisdom, and the likeness in them is love; and the Lord in them is love united to wisdom and

wisdom united to love ; or, what is the same, is good united to truth and truth united to good ; which union was treated of in the preceding article. But as it is not known what heaven is in general or with many persons, and what it is in particular or with any one, what it is in the spiritual world and what in the natural world, — and yet it is important to know this, because heaven is the end of the Divine Providence, — I wish to present the subject in some measure of light, in the following order: I. Heaven is conjunction with the Lord. II. Man is from creation such that he can be more and more closely conjoined with the Lord. III. The more closely a man is conjoined with the Lord, the wiser he becomes. IV. The more closely a man is conjoined with the Lord, the happier he becomes. V. The more closely a man is conjoined with the Lord, the more distinctly he seems to himself as if he were his own [*suus*], and the more clearly he recognizes that he is the Lord's.

28. I. *Heaven is conjunction with the Lord.* Heaven is not heaven from the angels, but from the Lord ; for the love and wisdom in which the angels are, and which make heaven, are not from them, but from the Lord, and are indeed the Lord in them. And since love and wisdom are the Lord's, and are the Lord in heaven, and since love and wisdom make the life of the angels, it is also manifest that their life is the Lord's, yea, is the Lord. The angels themselves confess that they live from the Lord ; and from this it may be evident that heaven is conjunction with the Lord. But as conjunction with the Lord is various, and hence heaven is not the same to one as to another, it also follows that heaven is according to the conjunction with the Lord. It will be seen in the following article that the conjunction is closer and closer, or is more and more remote. Something will now be said concerning that conjunction, how it is effected, and of what quality it is : It is a conjunction of the Lord with the angels, and of the angels with the

Lord ; thus it is reciprocal. The Lord flows into the life's love of the angels, and the angels receive Him in wisdom, and by this they in turn conjoin themselves with the Lord. But it is to be well known that it appears to the angels as if they conjoin themselves with the Lord by wisdom, but still the Lord conjoins them with Himself by wisdom ; for their wisdom also is from the Lord. It is the same if it is said that the Lord conjoins Himself with the angels by good, and that the angels in turn conjoin themselves with the Lord by truth ; for all good is of love, and all truth is of wisdom. But as this reciprocal conjunction is an arcanum which few can understand without explanation, I wish to unfold it, as far as possible, by things that are adapted to the comprehension. In the treatise concerning the "Divine Love and Wisdom" (n. 404, 405), it is shown how love conjoins itself with wisdom ; namely, by the affection for knowing, from which comes the affection for truth, and by the affection for understanding, from which comes the perception of truth, and by the affection for seeing what is known and understood, from which comes thought. The Lord flows into all these affections, for they are derivations from the life's love of every one ; and the angels receive the influx in the perception of truth and in the thought, for in these the influx becomes apparent to them, but not in the affections. Now, as perceptions and thoughts appear to the angels as if they were theirs, when yet they are from affections which are from the Lord, therefore there is that appearance that the angels conjoin themselves reciprocally with the Lord, when yet the Lord conjoins them with Himself ; for affection itself produces the perceptions and thoughts, as affection which is of love is their soul ; for no one can perceive and think any thing without affection, and every one perceives and thinks according to affection. Hence it is manifest that the reciprocal conjunction of the angels with the Lord is not from the angels, but *as* from them. Such also is the conjunction

of the Lord with the church, and of the church with the Lord, which is called the heavenly and spiritual marriage.

29. All conjunction in the spiritual world is effected by means of looking to [another]. When any one there is thinking of another from an affection for speaking with him, the other becomes present forthwith, and they see each other face to face. And so it is when any one is thinking of another from an affection of love; but by this affection conjunction is effected; by the other, presence only. This is peculiar to the spiritual world, for the reason that all are spiritual there; it being otherwise in the natural world, in which all are material. In the natural world the same takes place with men in the affections and thoughts of their spirit; but because there are spaces in the natural world, while in the spiritual world the spaces are only appearances, therefore in the spiritual world that takes place actually, which takes place in the thought of every one's spirit. This has been said that it may be known how the Lord's conjunction with the angels is effected, and also how the apparent reciprocal conjunction of the angels with the Lord. For all the angels turn the face to the Lord, and the Lord looks at them in the forehead, and the angels look to the Lord with the eyes, for the reason that the forehead corresponds to love and its affections, and the eyes correspond to wisdom and its perceptions; but still the angels do not from themselves turn the face to the Lord, but the Lord turns them to Himself; and He turns them by influx into their life's love, and through that He enters into the perceptions and thoughts, and so He turns them round. Such a circle of love to the thoughts, and from the thoughts to the love from love, is in all things of the human mind; which circle may be called the circle of life. On these subjects some things may also be seen in the treatise concerning the "Divine Love and Wisdom;" as these: The angels constantly turn the face

to the Lord as a Sun (n. 129–134). All the interiors, both of the mind and the body of the angels, are likewise turned to the Lord as a Sun (n. 135–139). Every spirit, of whatever quality, turns himself likewise to his reigning love (n. 140–145). Love conjoins itself with wisdom, and makes wisdom to be reciprocally conjoined (n. 410–412). The angels are in the Lord, and the Lord is in them; and because the angels are recipients, the Lord alone is heaven (n. 113–118).

30. The Lord's heaven in the natural world is called the church; and an angel of this heaven is a man of the church who is conjoined with the Lord; he also becomes an angel of the spiritual heaven after his departure from the world. And from this it is manifest that what has been said concerning the angelic heaven must be understood likewise of the human heaven that is called the church. The reciprocal conjunction with the Lord which makes heaven in man is revealed by the Lord in these words: *Abide in Me and I in you. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (John xv. 4, 5).

31. From these things it may be evident that the Lord is heaven not only in general with all there, but also in particular with every one there. For every angel is a heaven in the least form; and heaven in general consists of as many heavens as there are angels, as may be seen in the work concerning "Heaven and Hell" (n. 51–58). Since this is so, let no one cherish the error which enters into the first thought with many, that the Lord is in heaven among the angels, or that He is with them as a king in his kingdom. As to aspect He is above them, in the Sun there; but as to the life of their love and wisdom, He is in them.

32. II. *Man is from creation such that he can be more and more closely conjoined with the Lord.* This may be evident from what is shown concerning Degrees, in the

treatise on the "Divine Love and Wisdom," Part III., and especially from the following: There are three discrete degrees or degrees of height in man from creation (n. 230–235). These three degrees are in every man from birth; and as they are opened, the man is in the Lord and the Lord in him (n. 236–241). All perfections increase and ascend with the degrees, and according to them (n. 199–204). From which it is manifest that man is from creation such that he can be more and more closely conjoined with the Lord, by the degrees. But it is necessary to know well what degrees are, and that they are of a two-fold kind, discrete or degrees of height, and continuous or degrees of breadth, and the difference between them;—to know, also, that every man from creation, and thence from birth, has the three discrete degrees or the degrees of height;—and that man comes into the first degree, which is called the natural, when he is born, and may enlarge this degree in himself by continuous additions even till he becomes rational;—and that he comes into the second degree, which is called the spiritual, if he lives according to the spiritual laws of order, which are Divine truths;—and that he can also come into the third degree, which is called the heavenly [celestial], if he lives according to the heavenly laws of order, which are Divine goods. These degrees are opened by the Lord in man according to his life, actually in the world, but not perceptibly and sensibly till after he leaves the world; and as they are opened and afterwards perfected, man is more and more closely conjoined with the Lord. By drawing nearer, this conjunction may be increasing for ever, and with the angels it is for ever increasing; but still an angel cannot attain or even touch the first degree of the Lord's Love and Wisdom, because the Lord is Infinite and an angel is finite, and there is no ratio between the Infinite and the finite. Since no one can understand man's state, and the state of his elevation and approximation to the Lord, unless he has a

knowledge of these degrees, they have been particularly considered in the treatise concerning the "Divine Love and Wisdom" (n. 173–281), which may be seen.

33. It will now be briefly told how a man can be more closely conjoined with the Lord, and then how the conjunction appears closer and closer. *A man is more and more closely conjoined with the Lord*, not by knowledge alone, nor by intelligence alone, nor even by wisdom alone, but by the life conjoined with them. Man's life is his love, and love is manifold. In general, there is the love of evil, and the love of good. The love of evil is the love of committing adultery, of taking revenge, of defrauding, of blaspheming, of depriving others of their goods; the love of evil finds pleasure and enjoyment in thinking of these things and doing them. The derivations of this love, which are its affections, are as many as the evils are to which it has determined itself; and the perceptions and thoughts of this love are as many as the falsities are which favor the evils and confirm them. These falsities make one with the evils, as the understanding makes one with the will; they are not separated from each other, for one is of the other. Now because the Lord flows into the life's love of every one, and through its affections into the perceptions and thoughts, and not the reverse, as was said above, it follows that He can conjoin Himself closely only in proportion as the love of evil with its affections, which are lusts, has been removed. And as these reside in the natural man, and as man feels as if he does from himself whatever he does from the natural man, therefore man ought as if from himself to remove the evils of that love; and then, as far as he removes them, the Lord draws nearer and conjoins Himself with him. Any one may see from reason that lusts with their enjoyments block the way and close the doors before the Lord, and cannot be cast out by the Lord while man himself is keeping the doors shut, and is pressing and pushing from the outside, that they may not be opened

That man ought himself to open them, is manifest from the Lord's words in the Apocalypse: *Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me* (iii. 20). It is hence manifest that, as far as one shuns evils as diabolical and as obstacles to the Lord's entrance, he is more and more closely conjoined with the Lord, and he the most closely who abominates them as so many dusky and fiery devils; for evil and the devil are one, and the falsity of evil and Satan are one. For as the Lord's influx is into the love of good and into its affections, and through these affections into the perceptions and thoughts (and it is from the good in which the man is that these all are truths), so the influx of the devil, that is, of hell, is into the love of evil and into its affections which are lusts, and through these into the perceptions and thoughts (and it is from the evil in which the man is that these all are falsities). *How that conjunction appears closer and closer:* The more fully the evils in the natural man are removed by shunning them and becoming averse to them, the more closely is the man conjoined with the Lord. And as love and wisdom, which are the Lord Himself, are not in space, for affection which is of love and thought which is of wisdom have nothing in common with space, therefore according to the conjunction by love and wisdom the Lord seems nearer; and, on the other hand, more remote according to the rejection of love and wisdom. There is not space in the spiritual world, but distances and presence there are appearances in accordance with similarities and dissimilarities of affections; for, as before said, affections which are of love, and thoughts which are of wisdom, and which in themselves are spiritual, are not in space. On this subject see what is shown in the treatise on the "Divine Love and Wisdom" (n. 7–10, 69–72, and elsewhere). The Lord's conjunction with the man in whom evils have been removed, is meant by these words of the Lord: *The pure in*

heart shall see God (Matt. v. 8): and by these: *He that hath My commandments and keepeth them . . . We will come unto him and make our abode with him* (John xiv. 21, 23). To have the commandments is to know, and to keep them is to love; for it is also there said, *He that keepeth My commandments, he it is that loveth Me.*

34. III. *The more closely a man is conjoined with the Lord, the wiser he becomes.* Since there are three degrees of life in man from creation, and thence from birth (of which just above, n. 32), there are especially three degrees of wisdom in him. These are the degrees which are opened in man according to conjunction; they are opened according to love, for love is conjunction itself. But of the ascent of love according to degrees, man has only an obscure perception; the ascent of wisdom, however, is clearly perceived with those who know and see what wisdom is. The degrees of wisdom are perceived, because love enters through the affections into the perceptions and thoughts, and these place themselves within the mind's internal sight, which corresponds to the external sight of the body. It is owing to this that wisdom appears, but not the affection of love that produces it. It is with this as with all things that are actually done by man. How the body does them is observed; but not how the soul. So, also, man's mode of meditation, perception, and thought is perceived; but the manner in which their soul, which is the affection of good and truth, produces the meditation, perception, and thought, is not perceived. But there are three degrees of wisdom, the natural, the spiritual, and the heavenly [celestial]. Man is in the natural degree of wisdom while he lives in the world. This degree may then be perfected in him to its highest point, and still it cannot enter the spiritual degree, because this degree is not connected with the natural degree continuously, but is conjoined with it by correspondences. After death man is in the spiritual degree of wisdom; and this degree is also such that it may be per

fected to the highest point, but still it cannot enter the heavenly degree of wisdom, for this degree is not connected with the spiritual continuously, but is conjoined with it by correspondences. From this it may be evident that wisdom can be elevated in a triplicate ratio ; and that in each degree it may be perfected to the highest point, in a simple ratio. One who comprehends the steps of elevation and the perfecting of these degrees can in some measure perceive the truth of what is said concerning angelic wisdom, that it is ineffable ; and, moreover, it is so ineffable that a thousand ideas in the thought of the angels from their wisdom can present but a single idea in the thought of men from their wisdom ; the nine hundred and ninety-nine ideas in the thought of the angels not being able to gain entrance, for they are supernatural. That this is so, it has been given me to know by repeated living experience. But, as was said above, no one can come into that ineffable wisdom of the angels, unless by conjunction with the Lord and according to it, for the Lord alone opens the spiritual degree and the heavenly [celestial] degree, and in those only who are wise from Him ; and they are wise from the Lord who reject the devil, that is, evil, from themselves.

35. But let no one believe that it is wisdom in any one to know many things, to perceive them in some light, and to be able to discourse intelligently concerning them, unless the wisdom is conjoined with love ; for love by its affections produces wisdom ; and if it is not conjoined with love, it is like a meteor vanishing in the air, and like a falling star. But wisdom conjoined with love is like the abiding light of the sun, and like a fixed star. A man has the love of wisdom so far as he holds in aversion the diabolic crowd of the lusts of evil and falsity.

36. The wisdom that comes to the perception is the perception of truth from the affection for it, especially the perception of spiritual truth, — for there is civil truth, moral truth, and spiritual truth. They who are in the per-

ception of spiritual truth from the affection for it, are also in the perception of moral and of civil truth; for the affection for spiritual truth is the soul of these perceptions. I have sometimes spoken with the angels concerning wisdom; and they said that wisdom is conjunction with the Lord, because He is Wisdom itself; and that one comes into that conjunction who rejects hell from himself and as far as he rejects it. They said that they represent wisdom to themselves as a palace, magnificent and highly adorned, the ascent to which is by twelve steps; and that no one reaches the first step unless from the Lord by conjunction with Him; and every one goes higher according to the conjunction; and as he ascends, he perceives that no one is wise from himself, but from the Lord; also, that the things in which a man is wise, compared with the things in which he is not wise, are as a few drops to a great lake. The twelve steps to the palace of wisdom signify goods conjoined with truths and truths conjoined with goods.

37. IV. *The more closely a man is conjoined with the Lord, the happier he becomes.* Things may be said concerning degrees of happiness like what were said above (n. 32 and 34), concerning the degrees of life and wisdom according to conjunction with the Lord. For felicities or beatitudes and delights rise, as the higher degrees of the mind which are called the spiritual and the heavenly [celestial] are opened in man; and after his life in the world these degrees for ever grow.

38. No one who is in the enjoyments of the lusts of evil can know any thing concerning the enjoyments of the affections of good in which the angelic heaven is; for the enjoyments are wholly opposite to each other in internals, and consequently are interiorly opposite in externals; but yet they differ but little on the mere surface. For every love has its own enjoyments; even a love of evil has them with those who are in lusts, — as the love of committing adultery, of taking revenge, of defrauding, stealing, doing

cruel deeds; yea, in the most wicked, of blaspheming the holy things of the church, and pouring out their venom in words against God. The love of bearing rule from self-love is the fountain-head of these delights; they are from the lusts that beset the interiors of the mind; from them they flow down into the body, and there excite the unclean things that titillate the fibres; and thus from the mind's enjoyment, according to the lusts, comes enjoyment to the body. What the unclean things are that titillate the bodily fibres of those who are in such lusts, and their quality, any one may know after death, in the spiritual world. In general, they are cadaverous, excrementitious, stercoraceous, nidorous, and urinous; for their hells abound in such unclean things. That they are correspondences may be seen in the treatise on the "Divine Love and Wisdom" (n. 422–424). But after those in whom they are have entered hell, the filthy delights are turned into direful things. These things have been said, to aid in understanding what and of what quality the happiness of heaven is, — of which, in what now follows; for every thing is cognized from its opposite.

39. The blessings, the charms, the delights and amenities, in a word the felicities of heaven, cannot be described by words, though perceptible to the sense in heaven; for what is perceptible to sense only, cannot be described; for it does not fall into ideas of thought, nor, therefore, into words; for only the understanding sees; and it sees the things which are of wisdom or truth, not the things that are of love or good; wherefore those felicities are inexpressible, but still they rise in a like degree with wisdom. Their varieties are unlimited, and each is ineffable. I have heard this and have perceived it. But the felicities enter as man removes the lusts of the love of evil and falsity as if from himself but still from the Lord; for these felicities are the felicities of the affections of good and truth, which are opposite to the lusts of the love of evil and falsity. The

felicities of the affections of the love of good and truth begin from the Lord, thus from the inmost; and they diffuse themselves thence into lower things even to the ultimates; and so they fill the angel, making him to be as it were wholly a delight. Such felicities, in infinite variety, are in every affection of good and truth, especially in the affection of wisdom.

40. The delights of the lusts of evil and the delights of the affections of good cannot be compared; because the devil is inwardly in the delights of the lusts of evil, and the Lord is inwardly in the delights of the affections of good. If a comparison is to be made, the delights of the lusts of evil can be compared only with the lascivious delights of frogs in stagnant waters, and of serpents amid stenches; while the delights of the affections of good may be compared to the delights of the mind [*animus*] in gardens and flower-beds; for things like those which affect the frogs and the serpents, also affect those in the hells who are in the lusts of evil; and things like those which affect the mind [*animus*] in gardens and flower-beds, also affect those in the heavens who are in the affections of good; for, as was said above, corresponding unclean things affect the evil, and corresponding clean things affect the good.

41. It may be evident from these things that the more closely any one is conjoined with the Lord, the happier he becomes. But this happiness rarely shows itself in the world; for man is then in the natural state, and the natural does not communicate with the spiritual by continuity, but by correspondences; and this communication is not felt except by a certain quiet and peace of mind [*animus*], chiefly following combats against evils. But when man puts off the natural state and enters the spiritual, which he does after his departure from the world, then the happiness above described gradually manifests itself.

42. V. *The more closely a man is conjoined with the Lord,*

the more distinctly he seems to himself as if he were his own [*suus*], *and the more clearly he recognizes that he is the Lord's.* There is an appearance that the more closely one is conjoined with the Lord, the less he is his own [*suus*]. It appears so to all the evil; it also appears so to those who from religion believe that they are not under the yoke of the law, and that no one can do good from himself. For these last, and also the evil, are unable to see otherwise than this, — that not to be allowed to think and will evil, but only good, is not to be one's own [*suus*]; and because those who are conjoined with the Lord are neither willing nor able to think and will evil, these two classes conclude, from the appearance to themselves, that this is not to be one's own; when nevertheless the contrary is the truth.

43. There is infernal freedom and there is heavenly freedom. It is from infernal freedom that one thinks and wills evil, and speaks and does it so far as civil and moral laws do not hinder; but it is from heavenly freedom that one thinks and wills good, and speaks and does it so far as opportunity is granted. A man perceives as his whatever he thinks, wills, speaks, and does from freedom; for every one's freedom is all from his love; therefore they who are in the love of evil do not perceive that infernal freedom is not freedom itself; but they who are in the love of good perceive that heavenly freedom is freedom itself, and that, consequently, the opposite is slavery to both. Still it cannot be denied by any one that the one or the other is freedom; for two kinds of freedom, in themselves opposite, cannot each be freedom itself. Moreover, it cannot be denied that to be led by good is freedom, and to be led by evil is slavery; for to be led by good is to be led by the Lord, and to be led by evil is to be led by the devil. Now, because all that a man does from freedom appears as his, for it is of his love (and to do from one's love is to do from freedom, as was said above), it follows that conjunction with the Lord makes a man seem

to himself free and therefore his own [*suus*]; and the closer the conjunction with the Lord is, the more free he seems, and hence, the more his own. That he seems to himself *more distinctly* as his own, is because the Divine Love is such that it wills its own to be another's, thus to be a man's and an angel's. Such is all spiritual love, and pre-eminently the Divine Love. And further: the Lord in no wise compels any one; for any thing whatever to which one is forced, does not appear as his; and what does not seem as one's own, cannot be made his love's, and thus appropriated to him as his. Therefore man is led by the Lord continually in freedom, and is also reformed and regenerated in freedom. But concerning this, more will be said in what follows; something may also be seen above (n. 4).

44. That the more distinctly a man appears to himself as his own [*suus*], the more clearly he recognizes that he is the Lord's, is because the more closely he is conjoined with the Lord the wiser he becomes, as shown above (n. 34–36); and wisdom teaches this, and also recognizes it. The angels of the third heaven, as they are the wisest of the angels, also perceive this; and further, they call it freedom itself; but they call it slavery to be led by themselves. They also give the reason: That the Lord does not flow immediately into the things that are of their perception and thought coming from wisdom, but into the affections of the love of good, and through these into the others; and that they have a perception of the influx in the affection from which they have wisdom; and that, thereafter, all which they think from wisdom appears as from themselves, thus as their own; and that by this a reciprocal conjunction is established.

45. As the Lord's Divine Providence has a heaven from the human race for its end, it follows that its end is the conjunction of the human race with Himself (of which, n. 28–31): and again, that its end is, for man to be more and more closely conjoined with Him (of which, n. 32, 33),

for thus man has heaven more interiorly: and also, that its end is for man by this conjunction to become wiser (n. 34–36); and he becomes happier (n. 37–41), because it is from wisdom and according to it that man has heaven, and by it he has happiness also; and finally, that its end is for man to appear to himself more distinctly as his own [*suus*], and still to recognize more clearly that he is the Lord's (of which, n. 42–44). All these things are of the Lord's Divine Providence; for they all are heaven, which it has for its end.

THE LORD'S DIVINE PROVIDENCE, IN ALL THAT IT DOES, REGARDS THE INFINITE AND THE ETERNAL.

46. It is known in the Christian world that God is Infinite and Eternal; for, in the Doctrine of the Trinity that has its name from Athanasius, it is said that God the Father is Infinite, Eternal, and Omnipotent, in like manner God the Son, and God the Holy Spirit; and that, nevertheless, there are not three Infinite, Eternal, and Omnipotent, but One. It follows from this that, as God is Infinite and Eternal, nothing can be predicated of God but the Infinite and the Eternal. But what the Infinite and Eternal is cannot be comprehended by the finite, and also it can be; it cannot be comprehended because the finite cannot hold the infinite; and it can, because there are abstract ideas, by which things are seen to be, though what they are in quality be not seen. Such ideas are given concerning the Infinite; as, that God because He is Infinite, or the Divine because it is Infinite, is *Esse* itself, is Essence and Substance itself, is Love itself and Wisdom itself, or is Good itself and Truth itself, is thus the Itself, yea, is Man Himself; they are given, too, if it is said that the Infinite is the All, — as, that Infinite Wisdom is [All Knowledge or] Omniscience, and that Infinite Power is [All Might or] Omnipotence. But still these things fall into indistinctness

of thought, and, from being incomprehensible, perchance into denial, unless the things which thought derives from nature be withdrawn from the idea; especially the things which thought has from the two properties of nature, space and time; for these cannot but limit ideas, and cause abstract ideas to be as nothing. But if those things can be withdrawn from the idea in man, as they are in an angel, then may the Infinite be comprehended by means of such ideas as were enumerated above; hence, also, it may be comprehended that man is something, because he was created by the Infinite God who is All; and again, that he is a finite substance, because he was created by the Infinite God who is Substance itself; and also, that he is wisdom, because he was created by the Infinite God who is Wisdom itself; and so on. For unless the Infinite God were the All, Substance itself, and Wisdom itself, man would not be any thing; thus would either be nothing, or merely an idea of being, according to the visionaries called idealists. From the things shown in the treatise concerning the "Divine Love and Wisdom," it is manifest that the Divine Essence is Love and Wisdom (n. 28–39); that the Divine Love and the Divine Wisdom are Substance itself and Form itself, also the Itself [which alone is], and the Only [from which all else is] (n. 40–46); and that God created the universe and all things thereof from Himself and not from nothing (n. 282–284). It follows from this, that every created thing, and especially man, and the love and wisdom in him, are something, and not merely ideas of being. For unless God were Infinite, there would not be the finite; and unless the Infinite were All, there would not be any thing; and unless God had created all things from Himself, there would be nullity or nothing. In a word, WE ARE BECAUSE GOD IS.

47. As the Divine Providence is now treated of, and as it is here to be shown that, in all which it does, it regards the infinite and the eternal, and as this cannot be set forth

distinctly unless in some order, the order shall be as follows: I. The Infinite in itself and Eternal in itself is the same as the Divine. II. The Infinite and Eternal in itself cannot but regard what is infinite [and eternal] from itself in the finite. III. The Divine Providence, in all which it does, regards what is infinite and eternal from itself, especially in saving the human race. IV. An image of the Infinite and Eternal is shown in the angelic heaven from a saved human race. V. To regard the Infinite and Eternal in forming the angelic heaven, that it may be before the Lord as one man, the image of Himself, is the inmost of the Divine Providence.

48. I. *The Infinite in itself and Eternal in itself is the same as the Divine.* This may be evident from what has been shown in many places in the treatise concerning the "Divine Love and Wisdom." That the Infinite in itself and Eternal in itself is the Divine, is according to the angelic idea; by the Infinite, the angels understand nothing else than the Divine *Esse* [*To be*], and by the Eternal, the Divine *Existere* [*To exist*]. But that the Infinite in itself and Eternal in itself is the Divine, can be seen by men, and cannot be seen. It can be seen by those who think of the Infinite, not from space, and of the Eternal, not from time; but it cannot be seen by those who think of the infinite and the eternal from space and time. Thus it can be seen by those who think on a higher plane, that is, interiorly in the rational [mind]; but it cannot be seen by those who think on a lower plane, that is, externally. Those by whom it can be seen, reflect that an infinity of space cannot be; so neither an infinity of time, which is an eternity from which [things have been]; because infinity has no end, either first or last, or is without limits. They also reflect that neither can there be an Infinite from itself; because *from itself* supposes limit, and a beginning or prior from which it is; and therefore it is unmeaning to speak of the Infinite and Eternal from itself, for this would be like say-

ing *Esse* [*To be*] from itself, which is contradictory; for an Infinite from itself would be an Infinite from an Infinite, and *Esse* from itself would be *Esse* from *Esse;* and this Infinite and *Esse* would either be the same with THE INFINITE, or would be finite. From these and similar reasons, which may be seen interiorly in the rational [mind], it is manifest that there is the Infinite in itself, and the Eternal in itself; and that this Infinite and Eternal is the Divine from which all things are.

49. I know that many will say within themselves, How can one interiorly in his rational [mind] comprehend a something without space and without time; and that it not only is, but also that it is the all, and is the itself from which all things are? But reflect interiorly whether love or any one of its affections, or wisdom or any one of its perceptions, yea, whether thought, is in space and in time; and you will find that they are not. And since the Divine is Love itself and Wisdom itself, it follows that the Divine cannot be conceived of as in space and time; so neither can the Infinite. For a clearer perception of this, examine the question whether thought is in time and space: Suppose thought to go on for ten or twelve hours; may not this space of time seem but an hour or two? and may it not possibly seem to be one or two days? Its appearance is according to the state of the affection from which the thought comes. If the affection is one of gladness, in which there is no thought of time, ten or twelve hours spent in thought seem hardly one or two. But the reverse is the case if the affection is one of sorrow, in which time is noticed. From this it is manifest, that time is only an appearance according to the state of affection from which thought comes. So it is with distance in space while in thought, when walking or when journeying.

50. Since angels and spirits are affections that are of love, and thoughts from affection, they, therefore, are not in space and time, but only in the appearance of them. To

them there is an appearance of space and time according to the states of the affections and of the thoughts from the affections. Wherefore, when one is thinking of another from affection, with the purpose and wish to see him or to speak with him, he is forthwith presented before him. Hence it is, that there are spirits present with every man who are in like affection with himself; evil spirits with one who is in the affection of similar evil, and good spirits with one who is in the affection of similar good; and they are as really present as if the man were included in their society. Space and time do nothing towards the presence; because affection and the thought from it are not in space and time; and spirits and angels are affections, and thoughts from affection. It has been given me to know that this is so from the living experience of many years; and also from having conversed with many after their death, some in Europe and its various kingdoms, and some in Asia and Africa and their various kingdoms; and they were all near me: so if there were space and time with them, a journey and time to make it would intervene. Indeed every man knows this from what is inherent in himself or in his own mind, of which I have had evidence in this, — that no one has thought of any distance in space when I have told him that I had spoken with some one who died in Asia, Africa, or in Europe; as, for example, with Calvin, Luther, Melancthon, or with some king, ruler, or priest in a distant land; nor did even the thought arise, — How could he speak with those who lived there? and how could they come and be with him, while land and sea lie between? From this also it has been manifest to me that one does not think from space and time while he is thinking of those who are in the spiritual world. Nevertheless, that there is to them the appearance of space and of time may be seen in the work concerning "Heaven and Hell" (n. 162–169, 191–199).

51. From these things it may now be evident that the Infinite and Eternal, thus the Lord, is to be thought of without space and time; and that such thought is possible; also that they have such thought who think interiorly in the rational [mind]; and that then the Infinite and Eternal is the same as the Divine. So do angels and spirits think. From thought abstracted from time and space, there is a comprehension of the Divine Omnipresence and the Divine Omnipotence, also of the Divine from Eternity; but none at all from thought to which cleaves the idea from space and time. From these things it is manifest that there can be thought concerning God from eternity, but in no wise concerning nature from eternity; consequently, there can be thought concerning the creation of the universe by God, but none at all concerning creation from nature; for space and time are properties of nature, but the Divine is without them. That the Divine is without space and time may be seen in the treatise concerning the "Divine Love and Wisdom" (n. 7–10, 69–72, 73–76, and elsewhere).

52. II. *The Infinite and Eternal in itself cannot but regard what is infinite and eternal from itself in the finite.* By the Infinite and Eternal in itself is meant the Divine itself, as was shown in the preceding article; by the finite are meant all things created by It, and especially men, spirits, and angels; and to regard what is infinite and eternal from Itself, is to regard the Divine, that is, Itself in them, as a man looks at an image of himself in a mirror. That it is so, is shown in many places in the treatise concerning the "Divine Love and Wisdom," especially where it is shown that in the created universe there is an image of man, and an image of the infinite and the eternal (n. 317, 318), thus an image of God the Creator, that is, of the Lord from eternity. But it is to be known that the Divine in itself is in the Lord; but the Divine from itself is the Divine from the Lord in created things.

53. But this must be illustrated, that it may be more

fully understood. The Divine can regard only the Divine; and it can regard this nowhere but in things created by Itself. That it is so is evident from this, that no one can regard another except from what is his own [*suus*] in himself. He who loves another regards him from his own love in himself; one who is wise regards another from his own wisdom in himself. He may indeed see that the other loves him or does not love him, and that he is wise or that he is not wise; but he sees this from the love and the wisdom in himself. Therefore he conjoins himself with the other so far as the other loves him as he loves the other, or so far as the other is wise as he is wise; for so they make one. It is similar with the Divine in itself; for the Divine in itself cannot regard Itself from another, as from a man, a spirit, or an angel; for in them there is nothing of the Divine in itself, from which [all things are]; and to regard the Divine from another in whom there is nothing of the Divine, would be to regard the Divine from what is not Divine, which is impossible. From this it is, that the Lord is so conjoined with man, spirit, and angel, that all which has relation to the Divine is from the Lord, and not from them. For it is known that all the good and all the truth which any one has, is not from him but from the Lord; yes, that one cannot even name the Lord, or speak His names Jesus and Christ, unless from Him. From this it now follows, that the Infinite and Eternal, which is the same as the Divine, regards all things in the finite infinitely; and that He conjoins Himself with them according to the degree of the reception of wisdom and love in them. In a word, the Lord cannot have a dwelling-place in man and angel, and abide with them, except in His Own; not in what belongs to them, for this is evil; and if it were good, still it is finite, which in itself and from itself is not capable of holding the Infinite. From the things that have been said, it is manifest that a finite one can in no wise behold the Infinite, but that the Infinite One regards what is infinite from Himself in the finite.

54. It appears as if the Infinite could not be conjoined with the finite, because there is no ratio between them, and because the finite is incapable of holding what is infinite; but still there is conjunction, both because the Infinite One created all things from Himself (according to what is shown in the treatise concerning the "Divine Love and Wisdom" (n. 282, 283), and because the Infinite One cannot regard any thing in those who are finite except what is infinite from Himself, and [He provides] that this may appear to the finite as in them. And thus there is a ratio between the finite and the infinite, not from the finite, but from the infinite in the finite; and also one who is finite is thus capable of holding what is infinite; not the finite one in himself, but as in himself, from what is infinite from itself, in him. But of this more in what now follows.

55. III. *The Divine Providence, in all which it does, regards what is infinite and eternal from itself, especially in saving the human race.* The Infinite and Eternal in itself is the Divine itself, or the Lord in Himself; but the Infinite and Eternal from itself is the proceeding Divine, or the Lord in others created from Himself, thus in men and in angels; and this Divine is the same as the Divine Providence; for the Lord, by the Divine from Himself, provides for all things to be held together in the order in which and into which they were created. And because the proceeding Divine works this, it follows that all this is the Divine Providence.

56. That the Divine Providence in all which it does regards what is infinite and eternal from itself, may be evident from this, — that every created thing proceeds from the First, who is the Infinite and Eternal, to ultimates; and from ultimates to the First from whom it came; as is shown in the treatise concerning the "Divine Love and Wisdom," in the part which treats of the creation of the universe. And because most interiorly in all progression is the First from which it is, it follows that the proceeding

Divine or the Divine Providence regards, in all that it does, some image of the infinite and eternal: it regards this in all things; in some things so that perception is a witness, in others not. It presents that image to the evidence of perception in the variety of all things, and in the fructification and multiplication of all things. *An image of the infinite and eternal in the variety of all things*, is apparent in this, — that there is not one thing which is the same as another, nor can there be to eternity. This is manifest to the eye, in the faces of human beings from their first creation; also from their minds [*animus*], of which their faces are the types; and also from the affections, perceptions, and thoughts, for the mind [*animus*] is from these. For this reason, there are no two angels in the whole heaven, nor two spirits, who are the same; nor can there be, to eternity. And so it is with every object of sight, in both worlds, the natural and the spiritual. From this it may be evident that variety is infinite and eternal. *An image of the infinite and eternal in the fructification and multiplication of all things*, is evident from the power inherent in the seeds of the vegetable kingdom, and from prolification in the animal kingdom, especially in the family of fishes; for if they were fructified and multiplied according to their ability, they would within a century fill the space of the whole world, and even of the universe. From this it is manifest that in the power of increase lies hidden the endeavor to propagate oneself to infinity. And as fructification and multiplication have not failed from the beginning of creation, and will never cease, it follows that in this faculty there is the endeavor to propagate oneself to eternity.

57. It is the same with men as to their affections which are of love, and their perceptions which are of wisdom. The variety of them both is infinite and eternal; so, too, their fructification and multiplication, which are spiritual. No man enjoys an affection and perception so like another's

as to be the same; nor can such ever be. Moreover, affections may be fructified and perceptions multiplied without end. That knowledge is inexhaustible is known. This faculty of fructification and multiplication without limit, or to infinity and eternity, men have in natural things but it is in spiritual things with the spiritual angels, and in heavenly things with the heavenly [celestial] angels. Not only are affections, perceptions, and knowledges such in general; but also every single thing in them, even the most minute, in particular. They are such because they have their existence from the Infinite and Eternal in itself, by what is infinite and eternal from itself. But because the finite has not any thing of the Divine in itself, there is therefore no such thing, not even the most minute, in man or angel, as his; for a man or an angel is finite, and only a receptacle, in itself dead. What is living, in him, is from the proceeding Divine conjoined with him by contiguity, and appearing to him as his. That the case is so will be seen in what follows.

58. The Divine Providence regards what is infinite and eternal from itself especially in saving the human race, because a heaven from the human race is the end of the Divine Providence, as was shown above (n. 27–45); and this being the end, it follows that the reformation and the regeneration of man, thus his salvation, is what the Divine Providence especially regards; for from those who are saved, or the regenerate, heaven has existence. Since to regenerate man is to unite in him good and truth, or love and wisdom, as they are united in the Divine which proceeds from the Lord, therefore the Divine Providence primarily regards this in saving the human race; the image of the Infinite and Eternal is nowhere in man but in the marriage of good and truth. That the proceeding Divine does this in the human race, is known from those who, filled with the proceeding Divine which is called the Holy Spirit, have prophesied, of whom in the Word; also

from those who, being enlightened, see Divine truths in the light of heaven ; especially with the angels, who sensibly perceive the presence, the influx, and the conjunction ; but the angels also recognize that the conjunction is only what may be called adjunction.

59. It has not been known that the Divine Providence in all the progression in man regards his eternal state ; but it cannot regard any thing else, because the Divine is the Infinite and the Eternal, and the Infinite and Eternal or the Divine is not in time, and hence all things that are to be are present to It ; and as the Divine is such, it follows that the eternal is in all things and in each thing that It does. But they who think from time and space hardly perceive this, not only because they love the things of time, but also because they think from the present in the world and not from the present in heaven, this being to them as far away as the end of the earth. But because they who are in the Divine think from the Lord, they think also from what is eternal while they think from the present ; saying within themselves, — What is this which is not eternal ? Is not the temporal comparatively as nothing, and does it not also become nothing when it is ended ? It is different with the eternal ; this alone Is ; for its *esse* [*to be*] is not ended. To think thus is to think at the same time from the eternal while one is thinking from the present ; and when a man thinks so, and at the same time lives so, then the proceeding Divine with him, or the Divine Providence, in all the progression, regards the state of his eternal life in heaven, and leads to that. That the Divine, in every man, evil and good, regards what is eternal, will be seen in what follows.

60. IV. *An image of the Infinite and Eternal is shown in the angelic heaven.* Among the things of which it is necessary to have knowledge, is also the angelic heaven ; for every one who has a religion thinks of it, and wishes to reach it. But heaven is given to none but those who know

the way to it, and who walk in that way. This way may also be somewhat known from a cognition of the quality of those who constitute heaven, and that no one becomes an angel, or comes into heaven, unless he carries with him from the world what is angelic; and in the angelic there is a cognition of the way from walking in it, and a walking in the way by cognition of it. In the spiritual world, also, there are actually ways, running to every society of heaven and to every society of hell; and each one, as from himself, sees his way. That he sees it, is because the ways there are one for every love; and the love opens it, and leads one to his fellows. No one sees other ways than the way of his love. From which it is manifest that the angels are no other than heavenly loves; for otherwise they would not have seen the ways leading to heaven. But this may be more evident from a description of heaven.

61. Every man's spirit is affection and the thought from it; and as all affection is of love and thought is of the understanding, every spirit is his own love [*suus*], and thence his own understanding. For this reason, when a man is thinking only from his own spirit, which he does while meditating at home by himself, he thinks from the affection which is of his love. It may hence be evident that a man when he becomes a spirit, as he does after death, is the affection from his own love, and is no other thought than what is of his affection. He is an evil affection, which is lust, if his love has been the love of evil; and he is a good affection if his love has been the love of good; and with every one, there is good affection as he has shunned evils as sins; and with every one there is evil affection as he has not so shunned evils. Now because all spirits and angels are affections, it is manifest that the universal angelic heaven is nothing but the love of all the affections of good, and thence the wisdom of all the perceptions of truth. And as all good and truth are from the Lord, and the Lord is Love itself and Wisdom itself, it follows that the angelic

heaven is His image. And as the Divine Love and Wisdom in their Form are Man, it follows, also, that the angelic heaven cannot be otherwise than in such a form. But of this more will be said in the following article.

62. The angelic heaven is an image of the Infinite and Eternal because it is an image of the Lord, and the Lord is the Infinite and Eternal. An image of His Infinite and Eternal appears in this, that there are myriads of myriads of angels constituting heaven, and that as many societies constitute it as there are general affections of heavenly love, and that every angel in each society is his own affection [*suus*], distinctly; and that from so many affections, generally and particularly, is the Form of Heaven, which before the Lord is as one, even as a man is one; and that this form is for ever perfecting according to the increase of members, for the more they are who enter the form of the Divine Love, which is the Form of forms, the more perfect the union becomes. From these things it is clearly manifest that an image of the Infinite and Eternal is presented in the angelic heaven.

63. From the cognition of heaven given by this brief description, it is manifest that the affection which is from the love of good, makes heaven with a man. But who at the present day knows this? or who knows even what an affection from the love of good is? and that the affections from the love of good are innumerable, yes, infinite?—for, as was said, every angel is his own affection, distinctly; and the Form of Heaven is the form of all the affections of the Divine Love there. To unite all the affections into this form, no other is able than He who is Love itself and Wisdom itself together, and who at once is Infinite and Eternal; for what is infinite and eternal is in all of the form, the infinite in the conjunction, and the eternal in the perpetuity; if the infinite and the eternal were withdrawn from it, in a moment it would crumble. Who else can unite affections into form? Or who else can even unite a

single one that enters it? For its unit cannot be united without a universal idea of all; and the universal of all cannot, unless from a particular idea of each. There are myriads of myriads composing that form; myriads enter it every year, and will for ever. All infants come into it; and as many adults as are affections from the love of good. From these things again may be seen the image of the Infinite and Eternal in the angelic heaven.

64. V. *To regard the Infinite and Eternal in forming the angelic heaven, that it may be before the Lord as one man, the image of Himself, is the inmost of the Divine Providence.* That the universal heaven is as one man before the Lord, and every society of heaven likewise, and that it is thence that every angel is a man in perfect form, and this because God the Creator, who is the Lord from eternity, is Man, may be seen in the work concerning "Heaven and Hell" (n. 59–86); and again, that thence there is a correspondence of all the things of heaven with all the things of man (n. 87–102). It has not been manifested to my sight that the universal heaven is as one man, for the universal heaven can be seen only by the Lord; but that an entire society of heaven, greater and smaller, appeared as one man, has several times been seen by me; and it has then been said that the greatest society, which is heaven in the whole aggregate, appears so likewise, but before the Lord; and that this is the cause of every angel's being in all his form a man.

65. Since the universal heaven in the Lord's sight is as one man, therefore heaven is distinguished into as many general societies as there are organs, viscera, and members in a man; and every general society, into as many less general or particular societies as there are larger divisions in each of the viscera and organs; from which is manifest the quality of a heaven. Now because the Lord is The Man, and heaven is His image, therefore to be in heaven is called being in the Lord. That the Lord is The Man,

may be seen in the treatise concerning the "Divine Love and Wisdom" (n. 11–13, 285–289).

66. From these things may in some measure be seen this arcanum, which may be called angelic, — that every affection of good and at the same time of truth, is in its form a man. For whatever proceeds from the Lord, has it from His Divine Love that it is an affection of good, and from His Divine Wisdom that it is an affection of truth. The affection of truth, which proceeds from the Lord, appears as perception and thence thought of truth, in angel and in man; because attention is given to the perception and thought, and little to the affection from which these come, though they proceed from the Lord as one with the affection of truth.

67. Now as a man from creation is a heaven in the least form, and is thence an image of the Lord, and as heaven consists of as many affections as there are angels, and every affection in its form is man, it follows that the continual [working] of the Divine Providence is for man to be made a heaven in form, and hence an image of the Lord; and, because this is done by means of the affection of good and truth, for him to be made this affection. This, therefore, is the continual [working] of the Divine Providence. But its inmost is, for man to be here or to be there in heaven; or, here or there in the Divine heavenly man; for so he is in the Lord. But this is done with those whom the Lord can lead to heaven. And as the Lord foresees this, He also provides continually for man to be such as has been described; for so every one who suffers himself to be led to heaven is prepared for his own place in heaven.

68. As was said above, heaven is distinguished into societies, as many as the organs, viscera, and members in a man; and in these, no part can be in any place but its own [*suus*]. Since, therefore, the angels are such parts in the Divine heavenly man, and none are made angels but

those who have been men in the world, it follows that the man who suffers himself to be led to heaven is continually prepared by the Lord for his own place, which is done by means of such an affection of good and truth as corresponds with it. To this place also every man-angel is assigned after his departure from the world. This is the inmost of the Divine Providence respecting heaven.

69. But the man who does not suffer himself to be led and assigned to heaven is prepared for his own place in hell. For man from himself continually tends to the lowest of hell, but is continually withheld by the Lord; and he who cannot be withheld, is prepared for a certain place there, to which also he is assigned immediately after his departure out of the world; and this place there is opposite to a certain place in heaven; for hell is the direct opposite of heaven. Wherefore, as the man-angel, according to the affection of good and truth, is allotted his own [*suus*] place in heaven, so the man-devil, according to the affection of evil and falsity, is allotted his own [*suus*] place in hell. For two opposites set in similar position against each other are held in a connection. This is the inmost of the Divine Providence concerning hell.

THERE ARE LAWS OF THE DIVINE PROVIDENCE WHICH ARE UNKNOWN TO MEN.

70. That there is a Divine Providence is known; but of what quality it is, is not known. This is not known, because the laws of the Divine Providence are arcana, hitherto hidden within the wisdom of the angels, but now to be revealed, that what is the Lord's may be ascribed to Him, and that what is not man's may not be ascribed to any man. For very many in the world attribute all things to themselves and their prudence; or what they cannot, they call fortuitous and accidental, not knowing that human prudence is nothing, and that fortuitous and accidental are idle

words. It is said that the laws of the Divine Providence are arcana, hitherto hidden in the wisdom of the angels. This is because in the Christian world the understanding in Divine things has been closed, from religion; and hence it has become so obtuse and resistant in those things, that man has not been able because he has not been willing, or has not been willing because he has not been able, to understand any thing more concerning the Divine Providence than merely that it is; also to reason whether it is or not, and also whether it is universal only, or also particular. The understanding, being closed in Divine things from the religion, could advance no further. But as there has been an acknowledgment in the church that man cannot from himself do good that is in itself good, nor from himself think truth that is in itself truth, and as this is one with a Divine Providence (wherefore faith in the one depends on faith in the other), that the one may not be affirmed and the other denied and thus both perish, what the Divine Providence is must by all means be revealed. But this cannot be revealed unless the laws are disclosed by which the Lord provides and rules the things of man's will and understanding. For the laws make known the quality of the Divine Providence; and he alone who knows its quality can acknowledge it, for then he sees it. For this reason the laws of the Divine Providence, hitherto hidden within the wisdom that the angels have, are now revealed.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD ACT FROM FREEDOM ACCORDING TO REASON.

71. That man has the freedom of thinking and willing as he pleases, but not the freedom to say whatever he thinks and to do whatever he wills, is known. Therefore the freedom here meant is spiritual freedom, and not natural, except when the two make one. For thinking and

willing are spiritual, but speaking and doing are natural. They are, moreover, clearly distinguished in man; for a man can think what he does not utter, and can will what he does not do; from which it is manifest that the spiritual and the natural in man are discriminated; therefore man cannot pass from one to the other but by determination. This determination may be compared to a door, which is first to be unfastened and opened. But this door as it were stands open in those who think and will from reason in accordance with the civil laws of the kingdom and the moral laws of society; for they say what they think, and they do as they will; but the door as it were stands shut in those who think and will in opposition to those laws. Whoever attends to his wishes and the consequent actions, will notice that such determination comes in, and sometimes frequently in a single conversation and a single action. These things have been premised, that it may be known that by acting from freedom according to reason is meant to freely think and will, and thence freely to speak and do, what is according to reason.

72. But as few know that this can be a Law of the Divine Providence, chiefly because man thus has also freedom to think evil and falsity, while yet the Divine Providence is continually leading him to think and will good and truth, that there may be a perception of it, we must therefore proceed by distinct steps; which will be done in the following order: I. Man has reason and freedom, or rationality and liberty, and these two faculties are from the Lord in man. II. Whatever a man does from freedom, whether it be of reason or not, provided it is according to his reason, appears to him as his. III. Whatever a man does from freedom, according to his thought, is appropriated to him as his, and remains. IV. By means of these two faculties man is reformed and regenerated by the Lord; and he cannot be reformed and regenerated without them. V. With these two faculties as the means, a man can be reformed

and regenerated so far as by them he can be led to acknowledge that every thing good and true which he thinks and does is from the Lord and not from himself. VI. The conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by means of these two faculties. VII. The Lord keeps these two faculties in man, unimpaired and as sacred, in all the course of His Divine Providence. VIII. Therefore it is of the Divine Providence that man should act from freedom according to reason.

73. I. *Man has reason and freedom, or rationality and liberty, and these two faculties are from the Lord in man.* That man has the faculty of understanding, which is rationality, and the faculty of thinking, willing, speaking, and doing what he understands, which is liberty, and that these two faculties are from the Lord in man, has been treated of in the treatise concerning the "Divine Love and Wisdom" (n. 264–270, 425; also above, n. 43, 44). But as many doubts may occur concerning each of these faculties when they are made subjects of thought, in this preliminary I wish merely to present something concerning the freedom of acting according to reason that is in man. But first it is to be known, that all freedom is of love, even so that love and freedom are one; and because love is man's life, freedom is of his life also; for all the enjoyment that a man has is from his love, no enjoyment coming from any other source; and to act from love's enjoyment is acting from freedom; for a man is led by the enjoyment, as any thing is borne along by a river's current. Now as there are many loves, some in harmony and some discordant, it follows that there are many kinds of freedom, likewise; but, in general, there are three, natural, rational, and spiritual. *Natural Freedom*, every man has by inheritance; from it he loves nothing but himself and the world; his first life is nothing else. And as all evils have their existence from the loves of self and the

world, and the evils which are from them also become of the love, it follows that man's natural freedom is to think and to will evils; also, that, when he has confirmed them in himself by reasonings, he does them from freedom according to his reason. To do so is from his faculty which is called liberty; and to confirm them is from his faculty which is called rationality. For example: It is from the love into which a man is born, that he wishes to commit adultery, to defraud, to blaspheme, to take revenge; and when he confirms these evils in himself, and so makes them allowable, then freely from the enjoyment in the love of them, and as it were according to reason, he thinks and wills them; and, so far as civil laws do not restrain, he speaks and acts. It is from the Lord's Divine Providence that man is allowed to do so, for he has freedom or liberty. Man is in this freedom by nature, because hereditarily; and they are in this freedom who have confirmed it in themselves by reasonings, from the enjoyment in the love of self and the world. *Rational freedom* is from the love of reputation for the sake of honor or for the sake of gain. The enjoyment of this love is in one's appearing externally as a moral man; and because he loves the reputation of this, he does not defraud, commit adultery, take revenge, nor blaspheme; and because he makes his course a matter of reason, he also acts from freedom according to his reason, sincerely, justly, chastely, and in a friendly way; he can from reason even speak well in favor of so living. But if his rational is merely natural and not at the same time spiritual, that freedom is only external freedom, not internal; for he still does not love the goods inwardly, but only outwardly for the sake of the reputation, as was said. Wherefore the good deeds which he does are not in themselves good. He may also say that these ought to be done for the public welfare; but he says this not from love of the public good, but from love of his own honor or gain. His freedom, therefore, derives nothing from the love of

the public good ; nor does his reason, because this assents to his love. This rational freedom is, therefore, inwardly natural freedom. This freedom also is left to every one, from the Lord's Divine Providence. *Spiritual freedom* is from the love of eternal life. Into this love and its enjoyment no one comes but he who thinks evils to be sins and therefore does not will them, and who at the same time looks to the Lord. When a man first does this, he is in that freedom. For no one is able not to will evils because they are sins, and therefore not to do them, unless from the more internal or higher freedom which is from his more internal or higher love. At first this freedom does not seem to be freedom, yet still it is ; but it afterwards appears so, and then man acts from real freedom according to true reason in thinking, willing, speaking, and doing what is good and true. This freedom grows, as the natural freedom decreases and becomes subservient ; and it conjoins itself with rational freedom and purifies it. Any one may come into this freedom, if he is but willing to reflect that life is eternal, and that the temporary enjoyment and bliss of a life in time are but as a fleeting shadow, compared with the never-ending enjoyment and bliss of a life in eternity ; and a man can think so if he wishes, because he has rationality and liberty, and because the Lord, from whom these two faculties are, continually gives the ability.

74. II. *Whatever a man does from freedom, whether it be of reason or not, provided it is according to his reason, appears to him as his.* What rationality is, and what liberty, which are proper to man, cannot be more clearly known than by a comparison of men with beasts ; for the beasts have no rationality or faculty of understanding, nor any liberty or faculty of willing freely ; and hence they have not understanding and will, but instead of understanding they have knowledge, and instead of will, affection ; both natural. And because they have not those two faculties, neither have they thought, but instead of thought they have an in-

ternal sight which by correspondence makes one with their external sight. Every affection has its mate as a partner; an affection of natural love has knowledge, an affection of spiritual love has intelligence, and an affection of heavenly love, wisdom; for affection without its mate as a partner is not any thing; for it is as esse [*to be*] without existere [*to exist*], and as substance without form, of which nothing can be predicated. Hence, within every created thing there is something which may be referred to the marriage of good and truth, as has been shown above in many places. In beasts there is the marriage of affection and knowledge, here the affection is of natural good, and the knowledge is of natural truth. Now because affection and knowledge act altogether as one in them, and their affection cannot be raised above their knowledge, nor their knowledge above their affection, but when elevated they are both elevated together; and because they have no spiritual mind, into which, or into the light and heat of which, they can be elevated; therefore they have not the faculty of understanding, or rationality, nor the faculty of willing freely, or liberty, but merely natural affection with its knowledge. The natural affection which they have, is an affection for taking food, finding shelter, having offspring, escaping and avoiding injury; with all requisite knowledge of these things. Such being the state of their life, they are not able to reflect that they desire one thing and not another, that they know one thing and not another, still less that they understand and love any thing; but from their affection, by means of the knowledge, they are carried along, without rationality and liberty. It is not from the natural world, but from the spiritual, that they are so carried; for there is not any thing in the natural world unconnected with the spiritual world; every cause producing an effect is therefrom. Something on this subject may also be seen below (n. 96).

75. It is otherwise with man; he has not only the affec

tion of natural love but also the affection of spiritual and of heavenly [celestial] love. For the human mind is of three degrees, as shown in Part Third of the treatise concerning the "Divine Love and Wisdom." Wherefore a man can be raised from natural knowledge into spiritual intelligence, and from this into heavenly [celestial] wisdom; and from these two, intelligence and wisdom, he can look to the Lord, and thus be conjoined with Him; by which means he lives for ever. But as to the affection there would not be this elevation, unless man had from rationality ability to elevate the understanding, and from liberty, ability to wish to do so. By means of these two faculties he is able to reflect within himself upon the things which he perceives without, through the bodily senses; and he can also think above, concerning what he is thinking below. For any one can say, I have thought this, and I think this; also, This I have willed, and this I will; or again, I understand this, that it is so, and I love this because it is such; and so on. Thus it is manifest that man can think above the thought, seeing it as beneath him; this ability man has from rationality and from liberty; from rationality, that he can think higher; from liberty, that from affection he wills to think so: for unless he had liberty so to think, he would not have the will, and thus not the thought. Wherefore they who do not wish to understand any thing but what is of the world and its nature, — not even what moral and spiritual good and truth are, — cannot be raised from knowledge into intelligence, still less into wisdom; for they have blocked up these faculties; they therefore make themselves to be men only in being able to understand if they wish, and in being able to wish, from the rationality and liberty implanted in them. From these two faculties one is able to think, and to speak from the thought; in all other things they are not men, but beasts; and some, from the abuse of these faculties, are worse than beasts.

76. Any one from a rationality not beclouded may see

or comprehend that man, without the appearance that it is his, cannot be in any affection of knowing, nor in any affection of understanding; for all enjoyment and pleasure, thus all that belongs to will, is from affection that is of love. Who can wish to know any thing and to understand any thing, unless he has some pleasure from affection? And who can have this pleasure of affection unless that with which he is affected appears as his? If nothing were his, but all another's, or, if any one from his own affections should infuse any thing into the mind of another who had no affections for knowing and understanding as from himself, would he receive, nay, could he receive it? Would he not be what is called a dullard and a stock? From this it may be clearly evident that, though all flows in of which a man has perception and thence thought and knowledge, and which according to perception he wills and does, still it is of the Lord's Divine Providence for it to appear as the man's; for, as was said, otherwise the man would receive nothing, thus could not be gifted with any intelligence and wisdom. It is known that all that is good and true is not man's, but the Lord's, and yet that it appears to man as his; and because every thing good and true so appears, so do all things of the church and of heaven, consequently all things of love and wisdom, and of charity and faith; and nevertheless, not one of them is man's. No one can receive them from the Lord unless it appears to him that he perceives them as from himself. From these things may be evident the truth of the statement, that whatever a man does from freedom, whether it be of reason or not, provided it is according to his reason, appears to him as his.

77. Who, from his faculty called rationality, cannot understand that this good or that is useful to the community at large, and that this or that evil is hurtful to it? For example: that justice, sincerity, and the chastity of marriage are useful to the community, and that injustice,

insincerity, and adulterous relations with the wives of others, are hurtful to it; consequently, that these evils in themselves are injuries, and that the goods in themselves are benefits. Who cannot therefore make these things matters of his reason, if he choose? He has rationality, and he has liberty. His liberty and rationality are unveiled, they show themselves, they regulate, they give perception and ability, as far as from these considerations man shuns those evils in himself; and as far as he does this, he regards those goods as a friend regards friends. From his faculty that is called rationality a man may afterwards draw conclusions from these things in relation to the things that are for the common good in the spiritual world, and in relation to the evils which are hurtful there, if for evils he only has a perception of sins, and for good things, works of charity. This also he can make a matter of his reason, if he choose, since he has rationality and liberty; and these are unveiled, show themselves, regulate, and give perception and ability, as far as he shuns the same evils *as sins;* and as far as he does this, he regards the goods of charity as neighbor regards neighbor, from love on both sides. Now as it is the Lord's will, for the sake of reception and conjunction, that whatever a man does freely according to reason should appear to him as his, and as this work is in accordance with reason itself, it follows that man from reason, because it is his eternal happiness, can will this; and can do it from the Lord's Divine power for which he has made supplication.

78. III. *Whatever a man does from freedom, according to his thought, is appropriated to him as his, and remains.* This is because the *proprium* [*ownhood*] of man and his freedom make one. Man's *proprium* is of his life; and what a man does from the life he does from freedom; also, man's *proprium* is what is of his love, for the love is every one's life; and what a man does from his life's love he does from freedom. Man from freedom does according to the thought,

for the reason that whatever is of any one's life or love he also thinks of, and it is confirmed by the thought; and when confirmed, he then does it from freedom according to the thought. For whatever man does, he does from the will by the understanding; and freedom is of the will, and thought is of the understanding. Man can also from freedom act contrary to reason; again, he can act according to reason, and not from freedom; but things so done are not appropriated to the man; they are merely of the tongue and his body, not of the spirit or his heart. But the things that are of his spirit and heart, when they are made of the mouth and the body also, are appropriated to him. That this is so might be shown by many illustrations; but this is not the place for them. By being appropriated to man is meant to enter his life, and to become of his life, consequently to become his own. That there is not any thing man's own, however, but that it appears to him as if there were, will be seen in what follows. Here let it only be said, that every good which a man does from freedom according to reason is appropriated to him as his, because in the thinking, the willing, the speaking, and the doing, it appears to him as his; still, the good is not the man's but the Lord's in the man, as may be seen above (n. 76). But how evil is appropriated to man will be seen in the proper article.

79. What a man does from freedom according to his thought is also said to remain, for nothing that man has appropriated to himself can be eradicated; for it has become of his love and at the same time of his reason, or of his will and at the same time of his understanding, and hence of his life. It may be removed, indeed, but still not cast out; and when it is removed, it is transferred as from a centre to circumferences, and there it stays. This is meant by its remaining. For example, if a man has in boyhood and youth appropriated to himself some evil by doing it from the enjoyment of its love, — as, if he has de-

frauded, blasphemed, taken revenge, committed whoredom, — then, as he did those things from freedom according to thought, he has also appropriated them to himself; but if he afterwards repents, shuns them, and looks at them as sins which are to be held in aversion, and so from freedom according to reason desists from them, then are appropriated to him the goods to which those evils are opposite. These goods then make the centre, and they remove the evils towards circumferences, further and further, according to his aversion for them and his turning away from them. Yet still they cannot be so cast out that they can be said to be extirpated; but yet, by that removal they may appear as it were extirpated. This comes to pass by a man's being withheld from evils and held in goods by the Lord; it is so done with all hereditary evil, and likewise with all man's actual evil. I have also seen this proved by experience with some in heaven who supposed themselves to be without evils, because they were held in good by the Lord; but lest they should believe the good in which they were to be their own, they were let down from heaven and again let into their evils, even till they acknowledged that they were in evils from themselves, but in goods from the Lord; after this acknowledgment they were led back into heaven. Let it be known, therefore, that the goods are appropriated to man in this way only, that they are constantly the Lord's in man; and that as far as man acknowledges this, it is the Lord's gift for the good to appear to man as his; that is, for it to appear to man that he loves the neighbor or has charity as from himself, believes or has faith as from himself, does good and understands truths and so is wise as from himself. From which one who is enlightened may see the nature and the strength of the appearance in which it is the Lord's will that man should be; and the Lord wills this for the sake of man's salvation; for no one can be saved without this appearance. On this subject see also what was shown above (n. 42–45).

80. Nothing is appropriated to man which he merely thinks, nor is even that appropriated which he thinks of willing, unless he at the same time wills it so far as to do it also when opportunity offers. The reason is that while man then does it he does it from the will by the understanding, or from the affection of the will by the thought of the understanding; but as long as it is of the thought alone, it cannot be appropriated, because the understanding does not conjoin itself with the will, or the thought of the understanding does not conjoin itself with the affection of the will, but the will and its affection conjoin themselves with the understanding and its thought, as was shown in many places in Part Fifth of the treatise concerning the "Divine Love and Wisdom." This is meant by the words of the Lord: *Not that which goeth into the mouth defileth a man; but that which goeth out of the heart through the mouth, this defileth a man* (Matt. xv. 11; also 17, 18, 19). In the spiritual sense, by the mouth is meant thought, because thought speaks by the mouth; and by heart, in that sense, is meant affection which is of love. If man thinks and speaks from this affection, he then makes himself unclean. Heart also signifies affection which is of love or of the will, and mouth signifies thought which is of the understanding, in Luke vi. 45.

81. The evils which a man believes to be allowable are also appropriated to him, even though he does not do them; for to be allowable in the thought comes from the will, as there is consent. Wherefore, when a man believes any evil to be allowable, he frees it from internal restraint; and he is withheld from doing it only by external restraints, which are fears. And because the spirit of the man favors the evil, therefore, when external restraints are removed, he does it as allowable; and meanwhile he continually does it in his spirit. But concerning this, see the "Doctrine of Life for the New Jerusalem" (n. 108–113).

82. IV. *By means of these two faculties man is reformed and regenerated by the Lord; and he cannot be reformed and*

regenerated without them. The Lord teaches that unless a man be born again, he cannot see the kingdom of God (John iii. 3, 5, 7); but what it is to be born again or regenerated is known to few, for the reason that it has not been known what love and charity are, nor, therefore, what faith is; for one who does not know what love and charity are, cannot know what faith is, since charity and faith make one, like good and truth, and like affection which is of the will and thought which is of the understanding; concerning which union, see the treatise concerning the "Divine Love and Wisdom" (n. 427–431); and the "Doctrine of the New Jerusalem" (n. 13–24); but it may be seen above (n. 3–20).

83. The reason that no one can come into God's kingdom unless he has been born again is, that man hereditarily, from his parents, is born into evils of every kind, with the capacity of becoming spiritual by the removal of the evils; and unless he become spiritual, he cannot come into heaven. From natural to become spiritual is to be born again or regenerated. But that it may be known how man is regenerated, these three things must be considered: the quality of his first state, which is a state of damnation; the quality of his second state, which is the state of reformation; and the quality of his third state, which is the state of regeneration. *Man's first state, which is a state of damnation*, every one has by inheritance from his parents; for man is born therefrom into the love of self and the love of the world, and from these as fountains into evils of every kind. He is led by the enjoyments of these loves, and the enjoyments cause him not to know that he is in evils; for every enjoyment from a love is felt only as good; therefore, also, unless a man is regenerated he does not know but that to love himself and the world above all things is good itself; and to rule over all, and to possess the wealth of all others, is the chief good. Hence, also, is all evil; for he regards no one else from love, but himself alone; or

if he regards another from love, it is as devil regards devil, and as thief regards thief, when they are acting together. They who confirm in themselves these loves and the evils springing from them, on account of the enjoyment that they have from them, remain natural and become corporeal-sensual; and in their own thought, which is that of their spirit, they are insane. Yet they are able while in the world to speak and act rationally, for they are men, and they therefore have rationality and liberty; but they do even this from the love of self and the world. After death, when they become spirits, they are unable to have other enjoyment than that which they had in their spirit while in the world; and that is the enjoyment of infernal love, now turned into the undelightful, the painful, and the terrible, meant in the Word by torment and hell-fire. From this it is manifest that man's first state is a state of damnation, and that they are in it who do not suffer themselves to be regenerated. *Man's second state, which is the state of reformation*, is that in which he begins to think of heaven on account of the joy there; and thus concerning God, from whom is the joy of heaven for him. But at first he has this thought from the enjoyment in the love of self; to him the joy of heaven is such enjoyment; but as long as the enjoyment of that love reigns, together with the enjoyments of the evils springing from it, he cannot understand but that to approach heaven is to utter many prayers, listen to preachings, go to the Holy Supper, give to the poor, help the needy, spend money on churches, make his contributions to hospitals, and so on. Nor does a man in this state know but that one is saved merely by thinking of the things which religion teaches, whether it be of that which is called faith, or that which is called faith and charity. That he does not understand otherwise than that one is saved by merely thinking of these things, is because he thinks nothing of the evils in the enjoyments of which he is; and as long as their enjoyments remain the evils also remain; the enjoyments are from the lust of them, which continually

inspires them and which also produces them when no fear restrains. So long as evils remain in the lusts of their love, and consequently in the enjoyments, there is no faith, charity, piety, nor worship except in externals only, which to the world seem real, and yet are not. They may be compared to water issuing from an impure fountain, which no one can drink. As long as man is such that he thinks of heaven and of God from religion and yet thinks nothing concerning evils as sins, he is still in the first state. But he comes into the second state, or that of reformation. when he begins to think that there is such a thing as sin; and still more when he thinks that some particular thing is sin, and when he examines it to some extent in himself, and does not will it. *Man's third state, which is the state of regeneration*, takes up and continues the work of the former state. It begins when man desists from evils as sins, and progresses as he shuns them, and it is perfected as he fights against them; and then, so far as he conquers from the Lord, he is regenerated. With man, while he is regenerated, the order of life is reversed; from being natural he becomes spiritual; for the natural separated from the spiritual is contrary to order, and the spiritual is according to order. Wherefore the regenerate man acts from charity; and he makes that to be of his faith which is of his charity. Yet he becomes spiritual as far only as he is in truths; for every man is regenerated by truths and a life according to them; for by truths he knows life, and by the life he does the truths. So he conjoins good and truth, which is the spiritual marriage in which is heaven.

85. Man is reformed and regenerated by means of the two faculties called rationality and liberty, and he cannot be reformed and regenerated without them; because by rationality he can understand and know what is evil and what is good, and, thereby, what is false and what is true; and by liberty he can will what he understands and knows. But as long as enjoyment from the love of evil reigns, he

cannot freely will good and truth, and make them of his reason; wherefore he cannot appropriate them to himself; for, as shown above, things which a man does from freedom according to reason are appropriated to him as his; and unless good and truth are appropriated as his, man is not reformed and regenerated. Also, he first acts from the enjoyment coming from the love of good and truth when the enjoyment from the love of evil and falsity has been removed; for two kinds of enjoyment from love, opposite to each other, are not given at the same time. To act from the enjoyment that is of love, is to act from freedom; and as the reason favors the love, it is also to act according to reason.

86. As all men, evil and good, have rationality and liberty, an evil man like a good man can understand truth and do good; but an evil man cannot do so from freedom according to reason, while a good man can; because the evil man is in enjoyment from the love of evil, but the good man is in enjoyment from the love of good. Therefore the truth which the evil man understands and the good which he does are not appropriated to him, while they are appropriated to the good man; and without appropriation as his, there is not reformation nor regeneration. For in the wicked, evils with falsities are as in the centre, and goods with truths in the circumferences; but in the good, goods with truths are in the centre, and evils with falsities in the circumferences: and in both cases, the things which are of the centre diffuse themselves even to the circumferences, as heat from fire at the centre, and as cold from icy cold at the centre. Thus with the evil, goods in the circumferences are defiled by the evils of the centre; and with the good, evils in the circumferences grow mild from the goods of the centre. This is the reason that evils do not damn the regenerate man, and goods do not save the unregenerate.

87. V. *With these two faculties as the means, a man can*

be reformed and regenerated so far as by them he can be led to acknowledge that every thing good and true which he thinks and does, is from the Lord and not from himself. What reformation is, and what regeneration, has been told just above; also that man is reformed and regenerated by means of the two faculties rationality and liberty; and because this is done by their means, some things shall still be said concerning them. From rationality man has the ability to understand; and from liberty, the ability to will; both, as from himself; yet none but a regenerate man can have the ability to will good from freedom, and thence to do it according to reason. An evil man can from freedom will only evil, and do it according to the thought which he makes as of reason by confirmations; for evil, as well as good, can be confirmed; but evil is confirmed by fallacies and appearances, which become falsities while confirmed; and when it has been confirmed, it appears as if it were of reason.

88. Every one who has any thought from interior understanding may see that the power to will and understand is not from man, but from Him Who has Power itself, or Who has Power in its essence. Only consider whence comes the power. Is it not from Him Who has it in its very potency, that is, Who has it in Himself, and thus from Himself? Power, therefore, in itself is Divine. For every power there must be supply, which is to be given it; and thus, determination from what is more internal or higher than itself. The eye has not the power to see from itself, nor has the ear power to hear from itself, nor the mouth to speak from itself, nor the hand to do from itself; these must be supplied, and hence there must be determination, from the mind. Nor has the mind the power to think and to will one thing or another from itself, without something more internal or higher to determine the mind to it. It is the same with the power to understand and the power to will; these can be given only by Him Who in Himself has

the power of willing and the power of understanding. From these things it is manifest that the two faculties called rationality and liberty are from the Lord and not from man; and as they are from the Lord, it follows that man wills nothing whatever from himself, nor does he understand from himself, but only as from himself. That it is so, any one can confirm in himself, who knows and believes that the will of every good and the understanding of every truth is from the Lord, and not from man. The Word teaches that *a man cannot take any thing from himself, and cannot do any thing from himself* (John iii. 27; xv. 5).

89. Now as all willing is from love, and all understanding is from wisdom, it follows that the power to will is from the Divine Love, and the power to understand is from the Divine Wisdom; both, therefore, from the Lord, who is the Divine Love itself and the Divine Wisdom itself. From this it follows, that acting from freedom according to reason is from no other source. Every one acts according to reason, because freedom, like love, cannot be separated from willing. But in man there is an interior willing and an exterior; and he can act according to the exterior while not acting at the same time according to the interior; so he acts the hypocrite and the flatterer; and still the exterior willing is from freedom, for it is from the man's love of appearing different from what he is, or from a love of some evil which he has in intention from the love of the interior will. But, as before said, an evil man cannot from freedom according to his reason do any thing but evil; he cannot from freedom according to reason do good. He can indeed do it, but not from the interior freedom which is his proper freedom, from which the exterior freedom has its quality that it is not good.

90. It is said that man may be reformed and regenerated so far as, by means of these two faculties, he can be led to acknowledge that every thing good and true which he thinks and does, is from the Lord and not from himself.

That man can acknowledge this only by means of these two faculties, is because they are from the Lord and are the Lord's in man, as is manifest from what has already been said. It therefore follows that man cannot do this from himself, but from the Lord; but still he can do it as from himself; this the Lord gives to every one. If he believes it to be from himself, still, when he is wise, he will acknowledge that it is not from himself; otherwise the truth which he thinks and the good which he does are not truth and good in themselves; for the man, and not the Lord, is in them; and the good in which man is, if it is for the sake of safety, is meritorious good; but good in which the Lord is, is not meritorious.

91. But that the acknowledgment of the Lord, with the acknowledgment that all that is good and true is from Him, makes a man to be reformed and regenerated, is what few can see with the understanding; for there may be the thought, What does that acknowledgment do, since the Lord is omnipotent and wills to save all? And from this may come the thought that He can and will, provided He is moved to mercy. But to think so is not from the Lord; nor, therefore, is it from the understanding's interior sight, that is, from any enlightenment. Therefore it shall here be told in a few words what the acknowledgment works. In the spiritual world, where spaces are only appearances, wisdom makes presence, and love makes conjunction; and *vice versa*. There is an acknowledgment of the Lord from wisdom, and there is an acknowledgment of the Lord from love. The acknowledgment of the Lord from wisdom, which regarded in itself is only cognition, comes from doctrine; and the acknowledgment of the Lord from love comes from the life according to it; this gives conjunction, but the other gives presence; for this reason, they who reject doctrine concerning the Lord, remove themselves from Him; and because they also reject the life, they separate themselves from Him; while they who do not reject the

doctrine but the life, are present but still are separated; they are like those who converse together as friends, but do not love each other; and they are like two persons, one of whom speaks to the other as a friend, but hates him as an enemy. That this is so, is also known from the common idea that he who teaches well and lives well is saved, but not he who teaches well and lives wickedly; also, that he who does not acknowledge God, cannot be saved. From these things it is manifest what kind of religion it is to think concerning the Lord from faith, as it is called, and not to do any thing from charity. Wherefore the Lord says, *Why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to Me, and heareth My sayings, and doeth them, is like a man who built a house, and laid the foundation on a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth* (Luke vi. 46–49).

92. VI. *The conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by means of these two faculties.* Conjunction with the Lord and regeneration are one, for as far as any one is conjoined with the Lord he is regenerated. Wherefore all that has been said above concerning regeneration may be said of conjunction; and what is here said concerning conjunction may be said of regeneration. That there is conjunction of the Lord with man, and a reciprocal conjunction of man with the Lord, the Lord Himself teaches in John: *Abide in Me and I in you. He that abideth in Me and I in him, the same bringeth forth much fruit* (xv. 4, 5). *At that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20). Any one may see from reason alone that there is no conjunction of minds [*animus*] unless it is also reciprocal, and that the reciprocation conjoins. If one loves another and is not loved in return, then as the one advances the other retires; but if he is loved in return, then as the one advances the other advances also, and

conjunction takes place. Moreover, love wills to be loved; this is implanted in it; and as far as it is loved in return, it is in itself and in its enjoyment. From these things it is manifest that if the Lord loved man only, and were not loved in return by man, the Lord would advance and man would draw back; so the Lord would continually will to come to man and to enter in to him, and man would turn back and go away. This is the case with those who are in hell; but with those who are in heaven there is mutual conjunction. Since the Lord wills a conjunction with man for the sake of his salvation, He also provides that there shall be in man something reciprocal. The reciprocal in man is this, That the good which he wills and does from freedom, and the truth which, from that willing, he thinks and speaks according to reason, appear as if from him, and that this good in his will and this truth in his understanding appear as his. Yes, they appear to man as from himself and as his, just as if they were his, there is no difference whatever; observe whether any one by any sense perceives it to be otherwise. Concerning this "seeming as if from oneself," see above (n. 74–77); and concerning "appropriation as his" (n. 78–81). The only difference is, that man ought to acknowledge that he does not do good and think truth from himself, but from the Lord; and therefore that the good which he does, and the truth which he thinks, are not his. To think so, from some love in the will, because it is the truth, makes conjunction; for so man looks to the Lord, and the Lord looks on man.

93. What the difference is between those who believe all good to be from the Lord, and those who believe good to be from themselves, it has been given me both to hear and see in the spiritual world. They who believe good to be from the Lord, turn the face to Him, and receive the enjoyment and the blessedness of good. But they who believe good to be from themselves, regard themselves, and think in themselves that they have had merit; and

because they regard themselves, they can perceive only the enjoyment from their good, which is not the enjoyment of good, but of evil; for what is man's own is evil: and the enjoyment of evil, perceived as good, is hell. They who have done good and have believed it to be from themselves, if they do not after death receive the truth that all good is from the Lord, mingle with infernal genii, and at length make one with them; while they who receive this truth are reformed. But none receive it but those who have looked to God in their life. Looking to God in their life is nothing else than shunning evils as sins.

94. The conjunction of the Lord with man and the reciprocal conjunction of man with the Lord is effected by loving the neighbor as oneself and loving the Lord above all things. To love the neighbor as oneself is nothing else than not to act insincerely and unjustly towards him, not to hold him in hatred and to burn with revenge against him, not to revile and defame him, not to commit adultery with his wife, and not to do other like things against him. Who cannot see that they who do such things do not love the neighbor as themselves? But they who do not do such things because they are evils against the neighbor and at the same time sins against the Lord, act sincerely, justly, friendly, and faithfully with the neighbor; and as the Lord does likewise, reciprocal conjunction takes place. And when there is reciprocal conjunction, whatever a man does to the neighbor he does from the Lord; and whatever a man does from the Lord is good. Then to him the person is not the neighbor, but the good in the person. To love the Lord above all things is nothing else than to do no evil to the Word because the Lord is in the Word, nor to the holy things of the church because the Lord is in the holy things of the church, nor to the soul of any one because every one's soul is in the Lord's hand. They who shun these evils as enormous sins, love the Lord above all things; none can do this, however, but they who love the neighbor as themselves; for the two are conjoined.

95. As there is a conjunction of the Lord with man, and of man with the Lord, there are therefore two tables of the law, one for the Lord, and the other for man. As far as a man as from himself does the laws of man's table, so far the Lord enables him to do the laws of His table. But one who does not keep the laws of his own table, which all have reference to the love of the neighbor, cannot do the laws of the Lord's table, which all have reference to the love of the Lord. How can a murderer, thief, adulterer, and false witness love the Lord? Does not reason say that to be of such a character and to love God are contradictory? Is not the devil such? Can he do otherwise than hate God? But when a man holds murder, adultery, theft, and false witness in aversion as infernal, then he can love the Lord; for he then turns the face from the devil to the Lord; and when he turns the face to the Lord, love and wisdom are given him. These enter man by the face, and not by the back of the neck. As conjunction with the Lord takes place in this way, and in no other, therefore those two tables are called a covenant; and a covenant is between two.

96. VII. *The Lord keeps these two faculties in man, unimpaired and as sacred, in all the course of His Divine Providence.* The reasons are, that without these two faculties a man would not have an understanding and a will, and so would not be man; and again, without these two faculties man would not have been able to be conjoined with the Lord, and so would not have been able to be reformed and regenerated; and further, without these two faculties man would not have immortality and eternal life. That this is so may indeed be seen from a cognition of what liberty and rationality are (for they are the two faculties that are meant), as given in the preceding pages; but not clearly, unless the things just stated as reasons are presented to view as conclusions; they must therefore be illustrated. *Without these two faculties man would not have a will and*

un understanding, and so would not be man. For a man has a Will only from being able freely to will as from himself; and to will freely as from himself, is from the faculty continually given him by the Lord which is called liberty. And a man has an Understanding only from being able to understand as from himself whether a thing is of reason or not; and to understand whether a thing is of reason or not, is from the other faculty continually given him by the Lord which is called rationality. These faculties conjoin themselves in man, like the will and the understanding; thus: Because a man can will, he can also understand; for willing is not given without understanding; understanding is its consort or mate, without which it cannot be; wherefore, with the faculty called liberty, is given the faculty called rationality. And further: if from understanding you take away willing, you understand nothing; and as far as you will, so far you have power to understand, provided the aids which are called cognitions are at hand, or are opened at the same time, for these are like tools to the workman. It is said, you can understand as far as you will, that is, as far as you love to understand, for the will and the love act as one. This, indeed, may seem to be an absurdity; but it seems so to those who do not love, and therefore do not wish, to understand; and they who will not, say they cannot. But who cannot understand, and who can understand but with difficulty, will be told in the following article. It is manifest without proof, that unless man had a will from the faculty that is called liberty, and an understanding from the faculty that is called rationality, he would not be man. Beasts have not these faculties. It seems as if beasts were able to will and to understand, but they are not. Natural affection, which in itself is desire, with knowledge as its mate, alone leads and moves them to do what they do. There is indeed a civil and a moral [element] in their knowledge; but these are not above the knowledge, for they have not the spiritual which gives a

perception of the moral, and consequent analytic thought of it. They can, indeed, be taught to do something; but this is only something natural which adds itself to their knowledge and at the same time to their affection, and is reproduced either through the sight or the hearing; but in no wise does it become a subject of thought, still less of reason in them. But something concerning this may be seen above (n. 74). *That without these two faculties man would not have been able to be conjoined with the Lord, and so would not have been able to be reformed and regenerated,* has been shown above. For the Lord has a residence in these two faculties both with evil men and with good; and by means of them He conjoins Himself with every man. It is from this that an evil man, as well as a good man, can understand; and hence he has, in potency, the will of good and the understanding of truth; that they are not in act, is owing to the abuse of these faculties. That the Lord has a residence with every man in these faculties, is from the influx of His will, — His willing to be received by man, to have His abode in him, and to give him the happy things of eternal life; these are of the Lord's Will, for they are of His Divine Love. It is this will of the Lord that makes what a man thinks, speaks, wills, and does to appear in the man as his. That the influx of the Lord's will works this, may be proved by many things from the spiritual world. For sometimes the Lord so fills an angel with His Divine that the angel does not know that he is not the Lord. So were the angels filled who were seen by Abraham, Hagar, and Gideon, who therefore called themselves Jehovah; of whom in the Word. So, too, can one spirit be filled by another, till he knows not but that he is the other. I have seen this very often. It is also known in heaven that the Lord works all things by willing, and that what He wills is done. From these things it is manifest, that it is by these two faculties that the Lord conjoins Himself with man, and causes man to be reciprocally conjoined. But how man

is reciprocally conjoined by these faculties, and how, consequently, he is reformed and regenerated by them, it was told above, and more will be said below. *That man without these two faculties would not have immortality and eternal life*, follows from the things just said, that conjunction with the Lord is by them, also reformation and regeneration; by the conjunction man has immortality, and by reformation and regeneration he has eternal life. And as by means of these two faculties there is conjunction of the Lord with every man, evil and good alike, as has been said, therefore every man has immortality. But the man has eternal life, that is, the life of heaven, in whom there is a reciprocal conjunction from inmosts to ultimates. From these things the reasons may be seen why the Lord keeps these two faculties in man, unimpaired and as sacred, in all the course of His Divine Providence.

97. VIII. *Therefore it is of the Divine Providence that man should act from freedom according to reason.* To act from freedom according to reason, to act from liberty and rationality, and also to act from the will and the understanding, are the same thing; but it is one thing to act from freedom according to reason, or from liberty and rationality, and another to act from freedom itself according to reason itself, or from liberty itself and from rationality itself; for even the man who does evil from the love of evil and confirms it in himself, acts from freedom according to reason; but still his freedom is not in itself freedom, or freedom itself, but it is infernal freedom, which in itself is slavery; and his reason is not in itself reason, but it is either spurious or false, or what appears as reason from confirmations. But still, both are of the Divine Providence; for if freedom to will evil, and by confirmations to make it seem according to reason, were taken away from the natural man, liberty and rationality would perish, and will and understanding with them; and he could not be withdrawn from evils, and reformed; so he could not

be conjoined with the Lord and live for ever. Wherefore the Lord guards the freedom in man, as man guards the apple of his eye. But yet the Lord through man's freedom continually withdraws him from evils; and so far as He can so withdraw him, He implants what is good, through freedom. Thus in the place of infernal freedom He gradually endows him with heavenly freedom.

98. It was said above that every man has the faculty of willing which is called liberty, and the faculty of understanding which is called rationality; but it is to be well known that these faculties are as if inborn in man, for his humanity itself is in them. But, as has just been said, it is one thing to act from freedom according to reason, and another to act from freedom itself according to reason itself. None act from freedom itself according to reason itself but they who have suffered themselves to be regenerated by the Lord; all others, however, act from freedom according to thought to which they give the semblance of reason. But still, every man, unless born foolish or excessively stupid, is able to attain to reason itself, and by it to freedom itself; but other reasons why all do not do so will be made known in what follows; here it will only be told who they are to whom freedom itself or liberty itself, together with reason itself or rationality itself, cannot be given; and to whom they can hardly be given. Liberty itself and rationality itself cannot be given to those who are born foolish, nor to those who have become foolish so long as they remain so. They cannot be given to those born stupid and dull, nor to any who have become so from the torpor of idleness, or from sickness that has perverted or wholly closed the interiors of the mind, or from the love of a beastly life. They cannot be given with those in the Christian world who wholly deny the Lord's Divinity and the holiness of the Word, and have maintained this denial confirmed within them to the end of life; for this is meant by the sin against the Holy Spirit, which is not forgiven in

this world nor in the world to come (Matt. xii. 31, 32). Neither can liberty itself and rationality itself be given in those who attribute all things to nature and nothing to the Divine, and have made this of their faith by reasonings from things that can be seen; for these are atheists. Liberty itself and rationality itself can hardly be given in those who have confirmed themselves much in falsities of religion, for a confirmer of falsity is a denier of truth; but they can be given in those who have not confirmed themselves, in whatever religion they may be; on which subject see what has been presented in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 91–97). Infants and children cannot come into liberty itself and rationality itself before they reach the age of adolescence; for in man the interiors of the mind are opened successively; meanwhile they are as seeds in unripe fruit, which cannot sprout in the ground.

99. It has been stated that liberty itself and rationality itself cannot be given in those who have denied the Lord's Divinity and the holiness of the Word, nor in those who have confirmed themselves in favor of nature against the Divine; and can hardly be given with those who have in many ways confirmed themselves in falsities of religion. Yet still they have not all lost the faculties themselves. I have heard that atheists, who have become devils and satans, have understood the arcana of wisdom as well as angels, but only while they heard them from others; and when they returned into their own thoughts [*suus*], they did not understand, because they did not wish to. But they were shown that they also could wish to understand, if the love and thence the enjoyment of evil did not lead them away. This also they understood when they heard it; and they asserted that they had the power but did not wish to have it; for thus they would not have been able to will what they will, which is evil, from their enjoyment in its lust. I have often heard such wonderful things in the

spiritual world; and from them it has been fully proved to me that every man has liberty and rationality; and that every one can come into liberty itself and rationality itself if he shuns evils as sins. But the adult who has not come into liberty itself and rationality itself in the world, can in no wise come into them after death; for then his state of life remains for ever such as it had been in the world.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD, AS FROM HIMSELF, REMOVE EVILS AS SINS IN THE EXTERNAL MAN; AND THUS, BUT NOT OTHERWISE, THE LORD CAN REMOVE EVILS IN THE INTERNAL MAN, AND THEN AT THE SAME TIME IN THE EXTERNAL.

100. Any one may see from reason alone that the Lord, who is Good itself and Truth itself, cannot enter into man unless the evils and falsities in him are removed; for evil is opposite to good, and falsity is opposite to truth; and two opposites can in no wise be commingled, but when one draws near to the other a combat takes place, which lasts until one gives place to the other; and that which yields goes away, while the other takes the place. In such opposition are heaven and hell, or the Lord and the devil. Can any one reasonably think that the Lord can enter in where the devil reigns? or that heaven can be where hell is? From the rationality given to every sane man, who does not see that for the Lord to enter, the devil must be cast out; or for heaven to enter, hell must be removed? This opposition is meant by Abraham's words from heaven to the rich man in hell, *Between us and you a vast gulf is fixed; so that they who would pass from hence to you cannot; neither can they pass to us that would come from thence* (Luke xvi. 26). Evil itself is hell, and good itself is heaven; or, what is the same, evil itself is the devil, and good itself is the Lord; and the man in whom evil reigns, is a hell in the least form; and the man in whom good

reigns, is a heaven in the least form. This being the case, how can heaven enter hell, since between them is fixed so vast a chasm, that there may be no crossing from one to the other? From this it follows that hell must by all means be removed, that the Lord with heaven may be able to come in.

101. But many, especially those who have confirmed themselves in faith separate from charity, do not know that they are in hell when in evils; nor do they even know what evils are, because they think nothing about them; for they say that they are not under the yoke of the law, and so that the law does not condemn them; also that, as they cannot contribute any thing to salvation, they cannot remove from themselves any evil; and, moreover, that they cannot do any good from themselves. These are they who neglect to think concerning evil; and because they neglect this, they are continually in evil. They are meant by the goats, spoken of by the Lord in Matthew (xxv. 32, 33, 41–46), as may be seen in the "Doctrine of the New Jerusalem concerning Faith" (n. 61–68). In verse 41 it is said of them, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* For they who think nothing concerning the evils in themselves, that is, do not examine themselves, and afterwards desist from them, cannot but be ignorant of what evil is, and then love it from an enjoyment in it; for he who is ignorant of what it is, loves it; and one who neglects to think of it, is continually in it. Like a blind man, he does not see; for thought sees good and evil, as the eye sees the beautiful and the ugly. He is in evil who thinks and wills it, as also he who believes that evil does not come into God's sight, and who also believes that if it does appear it is forgiven; for so he thinks himself free from evil. If they abstain from doing evils, they do not abstain because these are sins against God, but because they fear the laws and the reputation; but still they do them in their spirit, for it is a man's spirit

that thinks and wills ; wherefore, what a man thinks in his spirit in the world, after his departure from the world when he becomes a spirit, that he does. In the spiritual world, into which every man comes after death, inquiry is not made as to what your faith has been, nor what your doctrine, but what your life ; thus, whether the life has been of one character or of another ; for it is known that such as one's life is, such is his faith, yes, his doctrine ; for the life makes doctrine for itself, and a faith for itself.

102. From what has now been said it may be evident that it is a law of the Divine Providence that evils should be removed by man ; for without their removal, the Lord cannot be conjoined with man, and from Himself lead man into heaven. But as it has not been known that man ought as from himself to remove the evils in the external man, and that unless man does this as from himself the Lord cannot remove the evils that are in him in his internal, these things shall therefore be set before the reason in its light, in the following order: I. Every man has an external and an internal of thought. II. The external of man's thought is in itself of the same quality as its internal. III. The internal cannot be cleansed from the lusts of evil as long as the evils in the external man are not removed, because they obstruct. IV. The evils in the external man cannot be removed by the Lord, except by means of the man. V. Therefore man ought as from himself to remove evils from the external man. VI. The Lord then cleanses man from the lusts of evil in the internal man, and from the evils themselves in the external. VII. The continual [working] of the Lord's Divine Providence is to conjoin man with Himself, and Himself with man, that He may be able to give him the happy things of eternal life ; which can be done only so far as evils with their lusts are removed.

103. I. *Every man has an external and an internal of thought.* The external and internal of thought here have

a like meaning with the external and internal man, by which nothing else is meant than the external and internal of the will and understanding; for the will and understanding make the man: and as both of these manifest themselves in the thoughts, we say the external and internal of thought. Now as it is not man's body but his spirit that wills and understands, and therefore thinks, it follows that this external and internal are the external and internal of man's spirit. What the body does, whether in words or deeds, is only an effect from the internal and external of man's spirit; for the body is merely obedience.

104. That every man, as he grows older, has an external and an internal of thought, and therefore an external [and an internal] of the will and the understanding, or an external and an internal of the spirit, which is the same as the external and the internal man, is manifest to any one who gives attention to another's thoughts and intentions, shown from his words or deeds; and his own also, when he is in company and when he is alone. For one can talk with another in a friendly way from external thought, and yet be his enemy in internal thought. From external thought and at the same time from its affection, one may talk about love towards the neighbor and love to God, when yet in his internal thought he cares nothing for the neighbor, and does not fear God. A man may also talk from external thought and affection together, about the justice of civil laws, the virtues of moral life, and matters of doctrine and spiritual life; and yet, when he is alone by himself, from internal thought and its affection he may speak against civil laws, the virtues of moral life, and matters of doctrine and spiritual life. They do so who are in the lusts of evil, and who yet wish it to appear before the world that they are not in them. Many, also, when they hear others talking, think within themselves, Do they think interiorly in themselves as they think while talking? are they to be believed or not? and what is their design?

That flatterers and hypocrites have double thought is known; for they are able to restrain themselves and to take care not to disclose their interior thought; and some can conceal it more and more internally, and, as it were, block up the doors, lest it should appear. That exterior thought and interior thought are given to man, is clearly manifest from his being able to see the exterior thought from the interior, and also to reflect upon it, and to judge concerning it, whether it is evil or not evil. That the human mind is such, is due to the two faculties which he has from the Lord, called liberty and rationality; unless man had an external and an internal of thought from these, he would have been unable to perceive and to see any evil in himself and to be reformed; nor, indeed, would he have been able to speak, but merely to utter sounds like a beast.

105. The internal of thought is from the life's love and its affections and the perceptions from them; the external of thought is from the things in the memory, which are serviceable to the life's love for confirmations and as means to its end. From infancy even to early manhood, man is in the external of thought, from the affection for knowing which then makes its internal; and besides this, from the life's love that is born with him from his parents, there goes forth something of concupiscence and the inclination from it. But afterwards his life's love is established according to the way he lives; and its affections, with the perceptions from them, make the internal of his thought. And from the life's love comes the love of the means [it uses]; the enjoyments of which, and the knowledges thereby called forth from the memory, make the external of his thought.

106. II. *The external of man's thought is in itself of the same quality as its internal.* That man from head to foot is such as his life's love is, was shown above. Here, therefore, something shall first be told concerning man's life's love; for till this has been done, nothing can be told con-

cerning the affections which together with the perceptions make man's internal, and concerning the enjoyments of the affections together with the thoughts, which make his external. Loves are manifold; but two of them, namely, heavenly love and infernal love, are like lords and kings. Heavenly love is love to the Lord and towards the neighbor; and infernal love is love of self and the world. These loves and the two others are opposite to each other, as hell and heaven are; for one who is in the love of self and the world does not wish good to any one but himself; while he who is in love to the Lord and in love towards the neighbor, has good-will for all. The two loves are the loves of man's life, but with much variety. Heavenly love is the life's love of those who are led by the Lord, and infernal love is the life's love of those whom the devil leads. But the life's love of any one cannot be without derivations, which are called affections. The derivations of infernal love are the affections of evil and falsity, — properly, lusts; and the derivations of heavenly love are the affections of good and truth, — properly, loving preferences. The affections of infernal love, which properly are lusts, are as many as there are evils; and the affections of heavenly love, which are properly loving preferences, are as many as there are goods. Love dwells in its affections as a lord in his manor, or as a king in his kingdom; their dominion and sovereignty are over the things belonging to the mind, that is, the things of man's will and understanding, and thence of the body. Man's life's love rules the whole man by its affections and the perceptions from them, and by its enjoyments and the thoughts from them; — the internal of his mind by the affections and the perceptions from them, and the external, by the enjoyments of the affections and by the thoughts from these.

107. The form of this government may be seen to some extent by comparisons. Heavenly love with the affections of good and truth and the perceptions therefrom, together

with the enjoyments from these affections and the thoughts therefrom, may be compared to a tree noted for its branches, its leaves and its fruits. The life's love is the tree; the branches with the leaves are the affections of good and truth with their perceptions; and the fruits are the enjoyments of the affections with the thoughts from the enjoyments. But infernal love with its affections of evil and falsity, which are lusts, together with the enjoyments of the lusts, and the thoughts from these enjoyments, may be compared to a spider and the web about it. The love is the spider; the lusts of evil and falsity with their interior wiles, are the net-like threads nearest the spider's seat; and the enjoyments of the lusts, with their crafty contrivances, are the remoter threads, where the flies are caught on the wing, bound, and eaten.

108. The conjunction of all things of the will and understanding, or man's mind, with his life's love, may indeed be seen from these comparisons, but still not seen rationally. The conjunction may be seen rationally in this way: Everywhere there are three things together to make one; these are called end, cause, and effect; here the life's love is the end, the affections with their perceptions are the cause, and the enjoyments of the affections with the thoughts from the enjoyments are the effect; for as the end through the cause comes into the effect, so too does the love through its affections come likewise to its enjoyments, and through its perceptions to its thoughts. The effects themselves are in the mind's enjoyments and their thoughts, when the enjoyments are of the will and the thoughts are of the understanding therefrom, thus when there is full consent there; for then the effects are of his spirit, and if they do not come into bodily act, still they are as if in act when there is the consent; moreover, they are then together in the body, and there they dwell with his life's love, and they pant for action, which takes place provided nothing hinders. Such are the lusts of evil, and evils themselves,

in those who in their spirit make evils allowable. Now as the end conjoins itself with the cause, and through the cause with the effect, so does the life's love with the internal of thought, and through this with its external. It is manifest, therefore, that the external of man's thought is in itself of the same quality as its internal; for the end gives all belonging to it to the cause, and through the cause to the effect; for there is nothing essential in the effect but what is in the cause, and through the cause in the end. And as the end is thus the very essential which enters into the cause and the effect, therefore cause and effect are called the mediate and the ultimate ends.

109. The external of man's thought sometimes seems not to be in itself such as the internal is; but this is because the life's love, with its internals about it, places an agent below itself, which is called the love of means, and instructs it to take heed and watch that nothing from its lusts may show itself. This agent, therefore, from the cunning of its chief, that is, the life's love, talks and acts according to the civil [laws] of the kingdom, the moral [laws] of reason, and the spiritual [laws] of the church. Some do this so craftily and ingeniously, that no one sees that they are not such as they seem to be in speech and act; and at last, from the habit of concealment, they hardly know it themselves. Such are all hypocrites; such are priests who at heart care nothing for the neighbor and do not fear God, and yet preach about the love of the neighbor and the love of God; such are judges who give judgment according to gifts and friendship, while they show a pretended zeal for justice, and from reason talk of judgment; such are merchants insincere and fraudulent at heart, while they act sincerely for the sake of gain; and such are adulterers, when from the rationality belonging to all men they talk of the chastity of marriage; and so on. But if these same persons strip their love of means (the agent of their life's love), of the garments of purple and fine linen with

which they have clothed it, and put on it its own home dress, then they think, and sometimes with their dearest friends, whose life's love is like theirs, from their thought they speak, in a manner altogether opposite. It may be believed, that when they talked so justly, sincerely, and piously, from the love of means, the quality of the internal of their thought was not in its external; but yet it was; hypocrisy is in them; the love of self and the world is in them, the craft of which is to secure a reputation, for the sake of honor or wealth, even to the ultimate appearance. This quality of the internal is in the external of their thought when they so speak and act.

110. With those, however, who are in heavenly love, the internal and the external of thought, or the internal and the external man, make one when they speak; nor do they know any difference between them. Their life's love, with its affections of good and the perceptions of truth from these affections, is as a soul in their thoughts and in what they speak and do from them. If they are priests, they preach from love towards the neighbor and from love to the Lord; if judges, they judge from justice itself; if merchants, they act from real sincerity; if married, they love the wife from chastity itself; and so on. The life's love of these, too, has a love of means as its agent, which it teaches and leads to act from prudence, and clothes with the garments of zeal for the truths of doctrine and at the same time for the goods of life.

111. III. *The internal cannot be cleansed from the lusts of evil as long as the evils in the external man are not removed, because they obstruct.* This follows from what has been said already, that the external of man's thought is in itself of the same quality as its internal; and that they cohere like things which are not only one within the other, but one from the other; wherefore one cannot be removed unless the other is removed at the same time. So it is with every external that is from an internal, and with every

thing posterior that is from a prior, and with every effect that is from a cause. Now as lusts together with devices make the internal of thought in the evil, and the enjoyments of lusts together with their contrivances make the external of thought in them, and these last are conjoined with the others in one, it follows that the internal cannot be cleansed from lusts as long as the evils in the external man are not removed. It is to be known that man's internal will is what is in the lusts, and the internal understanding in the devices, and that the external will is what is in the enjoyments of the lusts, and the external understanding in the contrivances from the devices. Any one may see that lusts and their enjoyments make one, and that the devices and the contrivances make one; also that the four are in one series, and together make as it were one bundle; from which it is again manifest, that the internal which consists of lusts cannot be cast out except by the removal of the external which consists of evils. Lusts through their enjoyments produce evils; but when evils are believed to be allowable, which comes from consent of will and understanding, then the enjoyments and the evils make one. That consent is a deed is known; this also is what the Lord says, *Whosoever looketh on another's woman to lust after her, hath committed adultery with her already in his heart* (Matt. v. 28). So it is with other evils.

112. From these things it may now be evident, that evils must by all means be removed from the external man, for man to be purified from the lusts of evil; for until this is done, the lusts have no way out; and if no road to go away is given, the lusts remain within, and exhale enjoyments from themselves, and so they urge man on to consent, thus to the deed. Through the external of thought, lusts enter the body; wherefore, when there is consent in the external of thought, they are instantly in the body; the enjoyment which is felt is there. That as is the mind such is the body, thus the whole man, may be seen

in the treatise concerning the "Divine Love and Wisdom" (n. 362–370). This may be illustrated by comparisons, and also by examples. By comparisons: Lusts with their enjoyments may be compared to fire; the more it is fed, the more it burns; and the freer the course given it, the further it spreads, until in a city it consumes the houses, and the trees in a forest. The lusts of evil are also compared to fire in the Word, and their evils to its burning. Moreover, the lusts of evil with their enjoyments in the spiritual world also appear as fires; infernal fire is nothing else. They may also be compared to floods and inundations of water, when levees or dams give way. They may also be compared to gangrenous sores and ulcers, which, if they run their course or are not cured, bring death to the body. By examples: It is clearly manifest that, if the evils in the external man are not removed, the lusts and their enjoyments grow and flourish. The more a thief steals the more lust he has for stealing, till at last he cannot stop; so with the defrauder, the more he cheats. It is the same with hatred and revenge, with luxury and intemperance, with impure relations, and with blasphemy. It is known that the love of bearing rule, from the love of self, grows while it has loose rein; just so the love of possession, from the love of the world; it seems as if they had no limit or end. From which it is manifest that, as far as the evils in the external man are not removed, their lusts flourish; and again, that the lusts increase in the degree in which the evils have loose rein.

113. Man cannot have a perception of the lusts of his evil; he indeed perceives their enjoyments, but still he reflects little upon them; for the enjoyments captivate the thoughts and banish reflection. Wherefore if one did not know from some other source that they are evils, he would call them goods; and, from freedom according to the reason of his thought, he would commit them; when he does this he appropriates them to himself. So far as he con-

firms them as allowable, he enlarges the court of the reigning love, which is his life's love. Lusts make its court; for they are as its ministers and attendants, through which it governs the exteriors which constitute its kingdom. But as is the king, such are the ministers and attendants, and such the kingdom. If the king is a devil, then his ministers and attendants are insanities, and the people of his kingdom are falsities of every kind; which his ministers, whom they call wise though they are insane, cause to appear as truths, by reasonings from fallacies and by illusions, and also cause them to be acknowledged as truths. Can such a state in man be changed except by the removal of the evils in the external man?—for so, too, the lusts which cohere with the evils are removed. Otherwise there is no way open for the lusts to depart; for they are shut in, as a besieged city, and as a closed ulcer.

114. IV. *The evils in the external man cannot be removed by the Lord, except by means of the man.* In all Christian churches this point of doctrine has been received, that man, before he approaches the holy Communion, is to examine himself, to see and acknowledge his sins, and to do the work of repentance by desisting from them and by rejecting them because they are from the devil; and that otherwise his sins are not forgiven, and he is damned. The English, though they hold the doctrine of faith alone, yet, in their exhortation to the holy Communion, openly teach examination, acknowledgment, confession of sins, repentance, and renewal of life; and those who do not do these things are threatened in these words, — That otherwise the devil will enter into them as he did into Judas, and will fill them with all iniquity, and destroy both body and soul. The Germans, the Swedes, and the Danes, who also hold the doctrine of faith alone, in the exhortation to the holy Communion teach nearly the same; threatening, moreover, that otherwise they will be subject to infernal punishments and to eternal damnation, for their mixing the holy and the

profane. This is read by the priest with a loud voice before those who are about to come to the Holy Supper; and it is listened to by them, with full acknowledgment that it is so. Nevertheless when these same persons the same day hear preaching concerning faith alone, and that the law does not condemn them because the Lord fulfilled it for them, and that from themselves they can do no good except what is meritorious, and that works thus have nothing saving in them, but faith alone, they return home entirely forgetful of their former confession, and rejecting it so far as their thought comes from the preaching concerning faith alone. Now which of these is true? (for two things opposite to each other cannot both be true,) that without the examination, recognition, acknowledgment, confession, and rejection of sins, thus without repentance, there is no forgiveness of them; thus no salvation, but eternal damnation? or, that such things do nothing towards salvation, because the Lord by the passion of the cross, has made full satisfaction for all man's sins in favor of those who are in faith; and that they who have faith only, with a confidence that this is so, and with a trust in the imputation of the Lord's merit, are without sins, and appear before God like those who have a glowing face after washing? It is manifest from this, that it is the common religion of all the churches in the Christian world that man should examine himself, should see and acknowledge his sins, and afterwards desist from them; and that otherwise there is not salvation, but damnation. That this is also the very Divine Truth, is manifest from the passages in the Word where man is commanded to repent; as from the following: John said, *Bring forth therefore fruits worthy of* REPENTANCE. *And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire* (Luke iii. 8, 9); Jesus said, *Except ye* REPENT, *ye shall all likewise perish* (Luke xiii. 3, 5); *Jesus came into Galilee, preaching the gospel of the*

kingdom of God, and saying, REPENT *ye and believe the gospel* (Mark i. 14, 15); Jesus sent forth His disciples, *and they went out, and preached that men should* REPENT (Mark vi. 12); Jesus said to the apostles that it was necessary *that* REPENTANCE AND REMISSION OF SINS *should be preached in His name, among all nations* (Luke xxiv. 47); John preached *the baptism of* REPENTANCE FOR THE REMISSION OF SINS (Mark i. 4; Luke iii. 3). Think of this also with some understanding; and if you have religion you will see that repentance from sins is the way to heaven, and that faith apart from repentance is not faith; and that they who are not in faith because they do not repent, are on the way to hell.

115. They who are in faith separate from charity, and have confirmed themselves in it from Paul's saying to the Romans *that a man is justified by faith without the deeds of the law* (Rom. iii. 28), adore this saying like men who adore the sun; and they become like those who fix their eyes steadily on the sun, by which means the sight is so clouded that they cannot see any thing in the midst of light. For they do not see that by the deeds of the law are meant the rituals described by Moses in his books, which are everywhere called the law in them; and that the precepts of the decalogue are not meant. Wherefore lest it should be thought that these are meant, Paul explains, by saying, *Do we then make void the law through faith? God forbid; yea, we establish the law* (verse 31, same chapter). They who from this saying have confirmed themselves in faith separate from charity, from gazing at this passage as at the sun, do not see where Paul enumerates the laws of faith as being the very works of charity; and what is faith without its laws? Nor do they see where he enumerates evil works, and says that they who do them cannot enter into heaven. From which it is manifest what blindness has been induced from this single passage wrongly understood.

116. The evils in the external man cannot be removed except by means of the man, because it is from the Lord's

Divine Providence that whatever a man hears, sees, thinks, wills, speaks, and does, appears wholly as his; and it was shown above (n. 71–95, and in subsequent numbers), that without this appearance there would be in man no reception of the Divine Truth, no determination towards doing good, no appropriation of love and wisdom nor of charity and faith, and therefore no conjunction with the Lord; consequently no reformation and regeneration, and thus salvation. That without this appearance there cannot be repentance from sins, nor even faith, is evident; as also that man without this appearance is not man, but devoid of rational life, like a beast. Let him who will, consult his reason, and see whether there is any other appearance than that a man thinks of good and truth, spiritual as well as moral and civil, from himself; next receive this doctrinal, that every thing good and true is from the Lord, and nothing from man; now will you not acknowledge this consequence, that man must do good and think truth as from himself, but still acknowledge that he does it from the Lord; consequently also, that man must remove evils as of himself, but still acknowledge that he does it of the Lord?

117. There are many who do not know that they are in evils, because they do not do them outwardly; for they fear the civil laws and also the loss of reputation; and so from custom and habit they learn to shun evils as detrimental to their honor and their wealth. But if they do not shun evils from religious principle, because they are sins and against God, the lusts of evil with their enjoyments still remain in them, like impure waters confined and stagnant. Let them examine their thoughts and intentions and they will find those lusts, provided they know what sin is. Such are many who have confirmed themselves in faith separate from charity, who, because they believe the law does not condemn them, pay no attention to sins; and some are doubtful whether there are sins, and think that if there are, they are not sins before God, because they have

been pardoned. Natural moralists are also such, who believe that civil and moral life with its prudence produces all things, and the Divine Providence not any thing. They also are of this character who studiously strive to gain a reputation and a name for honesty and sincerity, for the sake of honor or profit. But they who are of this character, and have also despised religion, after death become spirits of lusts, appearing to themselves as if they were men, but appearing to those at a distance as *priapi;* like birds of night they see in the dark and not in the light.

118. V. *Therefore man ought as from himself to remove evils from the external man.* This article comes already proved from what has gone before, which may also be seen explained in three articles in the "Doctrine of Life from the New Jerusalem," as follows: in one, That no one can shun evils as sins so as to be interiorly averse to them, unless by combats against them (n. 92–100): in a second, That man ought to shun evils as sins and to fight against them, as from himself (n. 101–107): in a third, That if one shuns evils for any cause whatever but that they are sins, he does not shun them, but only prevents their appearing before the world (n. 108–113).

119. VI. *The Lord then cleanses man from the lusts of evil in the internal man, and from the evils themselves in the external.* The Lord then cleanses a man from the lusts of evil while the man as from himself removes the evils, because the Lord cannot cleanse him before; for the evils are in the external man, and the lusts of evil are in the internal man, and they are joined like roots and trunk. Wherefore, unless evils are removed, there is no opening; for they obstruct and close the door; and this cannot be opened by the Lord but by means of the man, as was shown just above. When man thus as from himself opens the door, the Lord then at the same time extirpates the lusts. A reason also is, that the Lord acts into man's inmost, and from the inmost into all that follows, even to ultimates: and in the ultimates is the man, at the same time.

As long therefore as the ultimates are kept closed by the man himself, there cannot be any purification; but work can only be done by the Lord in the interiors, like His operation in hell (and the man who is in lusts and at the same time in evils is a form of hell), which operation is only such disposition that one thing may not destroy another, and that good and truth may not be violated. That the Lord continually urges and presses man to open the door to Him, is manifest from His own words, *Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him and will sup with him and he with Me* (Apoc. iii. 20).

120. Man knows nothing at all of the interior state of his mind, or of his internal man; nevertheless there are infinite things there not one of which comes to man's cognizance. For the internal of man's thought, or his internal man, is man's spirit itself; and in it are things as infinite and beyond number as there are in his body; yes, even more innumerable; for man's spirit is man in its form, and all the things belonging to it correspond with all the things of man in his body. Now as man knows nothing, from any sensation, of the manner in which his mind or the soul is operating upon all the things belonging to the body, conjointly and severally, so neither does he know in what manner the Lord is operating upon all the things of his mind or soul, that is, upon all the things of his spirit. The operation is continual; man has no part in this; but still, the Lord cannot cleanse man from any lust of evil in his spirit or the internal man, as long as man keeps the external closed. Man keeps his external closed by evils; every one of which seems to him as one, although there are infinite things in every one; when man removes an evil as one, then the Lord removes the infinite things in it. This is what is meant by the Lord's then cleansing man from the lusts of evil in the internal man, and from the evils themselves in the external.

121. Many hold the belief that merely believing what the church teaches purifies a man from evils; some, that doing good purifies; some, knowing, saying, and teaching the things belonging to the church; some, reading the Word and pious books; some, frequenting churches, listening to preaching, and especially coming to the Holy Supper; others, renouncing the world and devoting oneself to piety; and others, confessing oneself guilty of all sins; and so on. Yet all these do not purify man at all, unless he examines himself, sees his sins, acknowledges them, condemns himself for them, and repents by desisting from them; and he must do all this as from himself, but still from the heart's acknowledgment that he does it from the Lord. Before this is done, the things that have been mentioned are of no help; for they are either meritorious or hypocritical; and they who do them appear in heaven before the angels like beautiful harlots, smelling badly from their diseases; or like ill-favored women, painted so as to appear handsome; or like masked actors and mimics on the stage; or like apes in human clothing. But when evils are removed, then the acts above-mentioned become of their love; and they appear in heaven before the angels as beautiful human beings, and as their partners and companions.

122. But it must be known well that a man beginning to repent ought to look to the Lord alone; if he looks to God the Father only, he cannot be purified; nor if he looks to the Father for the sake of the Son; nor if to the Son as only a man. For there is one God, and the Lord is He, His Divine and Human being one Person, as shown in the "Doctrine of the New Jerusalem concerning the Lord." That every one beginning to repent may look to the Lord alone, He instituted the Holy Supper which confirms the remission of sins in those who repent. It confirms it, because in that Supper or Communion every one is kept looking to the Lord only.

123. VII. *The continual* [*working*] *of the Lord's Divine*

Providence is to conjoin man with Himself, and Himself with man, that He may be able to give him the happy things of eternal life; which can be done only so far as evils with their lusts are removed. That it is the continual [working] of the Lord's Divine Providence to conjoin man with Himself, and Himself with man, and that this conjunction is what is called reformation and regeneration, and that from it man has salvation, was shown above (n. 27–45). Who does not see that conjunction with God is life eternal and salvation? Every one sees it who believes that men are from creation images and likenesses of God (Gen. i. 26, 27), and who knows what an image and a likeness of God is. Who that has sound reason, while thinking from his rationality, and willing to think from his liberty, can believe that there are three Gods, equal in essence, and that the Divine Esse or the Divine Essence can be divided? That there is a Trine in the one God can be thought of and comprehended, as one can comprehend that there are soul and body and the outgoing of life from these, in angel and in man. And as this Trine in One is in the Lord only, it follows that the conjunction must be with Him. Make use of your rationality and at the same time your liberty of thinking, and you will see this truth in its light; but first grant that God is, and that there is a heaven, and that there is eternal life. Now, as God is one, and man from creation was made an image and likeness of Him, and as by infernal love and by its lusts and their enjoyments he has come into the love of all evils, and has thereby destroyed in himself the image and likeness of God, it follows that the continual [working] of the Lord's Divine Providence is, to conjoin man with Himself and Himself with man, and thus to make man to be His image. It also follows, that this is for the end that the Lord may give man the happy things of eternal life; for such is the Divine Love. But He cannot give them to man, nor can He make him the image of Himself, unless man as from himself removes sins in the external man,

because the Lord is not only Divine Love, but is also Divine Wisdom, and Divine Love does nothing but from its own Divine Wisdom and according to it. That man cannot be conjoined with the Lord, and thus reformed, regenerated, and saved, unless allowed to act from freedom according to reason (for by this man is man), is according to the Lord's Divine Wisdom; and whatever is according to His Divine Wisdom, is also of His Divine Providence.

124. To this I will add two arcana of angelic wisdom, from which the quality of the Divine Providence may be seen: one is, that the Lord in no wise acts upon any particular in man, singly, without acting at the same time on all things; the other is, that the Lord acts from inmosts and from ultimates at the same time. *That the Lord in no wise acts upon any particular in man, singly, without acting at the same time on all things belonging to him*, is because all things belonging to man are in such connection, and, by the connection, in such form, that they act not as many but as one. It is known that man as to the body is in such connection, and by the connection in such form. The human mind also is in similar form, from the connection of all things in it; for the human mind is the spiritual man, and is also actually man. It is from this that man's spirit, which is his mind in the body, is a man in all its form; wherefore a man after death is as much a man as when in the world, only with this difference, that he has cast off the coverings which made up his body in the world. Now as the human form is such that all the parts make a general whole which acts as one, it follows that one part cannot be moved out of place and changed in state, unless with the consent of the rest; for if one were removed from its place and changed in state, the form which acts as one would suffer. It is manifest from this, that the Lord in no wise acts upon any one particular without acting simultaneously upon all. So does the Lord act upon the universal angelic heaven, since the universal angelic heaven in the Lord's

sight is as one man. So, too, does He act upon each angel, because each angel is a heaven in the least form. So, also, does He act upon every man, proximately upon all things of his mind, and through these upon all things of his body; for man's mind is his spirit, and according to its conjunction with the Lord is an angel, while the body is obedience. But it should be well noted that the Lord also acts upon the particulars in man singly, yes, acts upon them absolutely one by one, but at the same time through all things of his form; still He does not change the state of any part or of any thing in particulars, unless suitably to the whole form. But more will be said of this in what follows; where it will be shown that the Lord's Divine Providence is universal because it is in the particulars severally, and that it is in the particulars severally because it is universal. *The Lord acts from inmosts and from ultimates at the same time*, because only thus are all things and single things held together, in connection; for intermediates follow in a dependent series from inmosts even to ultimates, and in the ultimates they are together; for, as shown in Part Third of the treatise on the "Divine Love and Wisdom," in the ultimate is the simultaneous [presence] of all things from the first. Because of this, also, the Lord from eternity or Jehovah came into the world, and there put on and bore Humanity in ultimates, that He might be from what is first and in ultimates at the same time; and so, from firsts through ultimates, might rule the whole world and thus save men whom He is able to save according to the laws of His Divine Providence, which are also the laws of His Divine Wisdom. And thus it is, as known in the Christian world, that no mortal could have been saved unless the Lord had come into the world; concerning which see the "Doctrine of the New Jerusalem concerning Faith" (n. 35). From this, the Lord is called the First and the Last.

125. These angelic arcana have been premised, that it may be comprehended how the Lord's Divine Providence works

to conjoin man with Himself and Himself with man; and not singly, upon some particular thing belonging to man, unless upon all that belongs to him, at once; and the work is done from man's inmost and from his ultimates, at the same time. Man's inmost is his life's love; the ultimates are the things that are in the external of the thought; and the intermediates are the things that are in the internal of his thought. Of what quality these are in the evil man, has been already shown. From this it is again manifest that the Lord cannot act from inmosts and ultimates at the same time, unless together with man; for man is together with the Lord in the ultimates. Wherefore as man acts in ultimates, which are at his disposal, because in his freedom, so the Lord acts from man's inmosts and in what succeeds them even to ultimates. The things that are in man's inmosts and in what succeeds them even to the ultimates are wholly unknown to man; and therefore he is wholly ignorant of how the Lord works there, and what He does; but as those things cohere as one with the ultimates, it is therefore not necessary to know more than that he must shun evils as sins and look to the Lord. Thus, and in no other way, can his life's love, which from birth is infernal, be removed by the Lord, and a heavenly life's love be implanted in its place.

126. When a heavenly life's love has been implanted by the Lord in place of the infernal life's love, then affections of good and truth are implanted in place of the lusts of evil and falsity; and the enjoyments of the affections of good are implanted in place of the enjoyments of the lusts of evil and falsity; and the goods of heavenly love are implanted in place of the evils of infernal love. Then instead of cunning is implanted prudence, and instead of thoughts of wickedness are implanted thoughts of wisdom. So a man is born again and becomes a new man. What kinds of good succeed in place of the evils, may be seen in the "Doctrine of Life for the New Jerusalem" (n. 67–73, 74–

79, 80–86, 87–91): and that as far as man shuns and is averse to evils as sins, he loves the truths of wisdom (n. 32–41); and so far he has faith and is spiritual (n. 42–52).

127. It has been shown above from the exhortations read in all Christian churches before the holy Communion, that the common religion of the whole Christian world is, that man must examine himself, see his sins, acknowledge them, confess them before God, and desist from them; and that this is repentance, remission of sins, and consequently salvation. The same may also be evident from the Faith that takes its name from Athanasius, and which has been received in the whole Christian world; at the end of which are these words: "The Lord will come to judge the living and the dead, at Whose coming, they who have done good shall enter into life eternal, and they who have done evil into eternal fire."

128. Who does not know from the Word that a life is allotted to every one after death according to his deeds? Open the Word, read it, and you will see this clearly; but, while doing this, remove the thoughts from faith and justification by it alone. That the Lord teaches this everywhere in His Word, take these few examples as testimony: *Every tree that* BRINGETH NOT FORTH GOOD FRUIT *is hewn down, and cast into the fire. Wherefore by their* FRUITS *ye shall know them* (Matt. vii. 19, 20). *Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that* WORK INIQUITY (Matt. vii. 22, 23). *Therefore whosoever heareth these sayings of Mine, and* DOETH THEM, *I will liken him unto a wise man who built his house upon a rock: and every one that heareth these sayings of Mine, and* DOETH THEM NOT, *shall be likened unto a foolish man, who built his house upon the ground without a foundation* (Matt. vii. 24, 26; Luke vi. 46–49). *For the Son of Man shall come in the glory of His Father, and then* HE SHALL REWARD EVERY MAN AC-

CORDING TO HIS WORKS (Matt. xvi. 27). *The kingdom of God shall be taken from you,* AND GIVEN TO A NATION BRINGING FORTH THE FRUITS THEREOF (Matt. xxi. 43). Jesus said unto them, *My mother and My brethren are these who hear the Word of God and* DO IT (Luke viii. 21). *Then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; but He shall say, I tell you, I know you not whence ye are; depart from Me,* ALL YE WORKERS OF INIQUITY (Luke xiii. 25–27). *And shall come forth; they that have* DONE GOOD *unto the resurrection of life; and they that have* DONE EVIL *unto the resurrection of judgment* (John v. 29). *Now we know that God heareth not* SINNERS; *but if any man be a worshipper of God, and* DO HIS WILL, *him He heareth* (John ix. 31). *If ye know these things, happy are ye if ye* DO THEM (John xiii. 17). *He that hath My commandments and* KEEPETH THEM, *he it is that loveth Me, and I will love him, and will come to him, and make My abode with him* (John xiv. 21, 23; also verses 15 and 24). *Ye are My friends* IF YE DO *whatsoever I command you. I have chosen you that ye should* BRING FORTH FRUIT, *and that your* FRUIT *should remain* (John xv. 14, 16). The Lord said to John, *Unto the angel of the church of Ephesus write,* I KNOW THY WORKS, *nevertheless I have somewhat against thee, because thou hast left thy first* CHARITY; REPENT, *and* DO THE FIRST WORKS, *or else I will remove thy candlestick out of its place* (Apoc. ii. 1, 2, 4, 5). *And unto the angel of the church in Smyrna write;* I KNOW THY WORKS (Apoc. ii. 8, 9). *And to the angel of the church in Pergamos write;* I KNOW THY WORKS; REPENT (Apoc. ii. 12, 13, 16). *And unto the angel of the church in Thyatira write;* I KNOW THY WORKS *and* CHARITY, *and the last to be more than the first* (Apoc. ii. 18, 19). *And unto the angel of the church in Sardis write;* I KNOW THY WORKS, *that thou hast a name that thou livest, and art dead.* I HAVE NOT FOUND THY WORKS PERFECT BEFORE GOD; REPENT (Apoc. iii. 1, 2, 3). *And to the angel of the church in Philadelphia write;* I KNOW THY WORKS

(Apoc. iii. 7, 8). *And unto the angel of the church of the Laodiceans write;* I KNOW THY WORKS: REPENT (Apoc. iii. 14, 15, 19). *I heard a voice from heaven saying unto me, Write, blessed are the dead who die in the Lord from henceforth:* THEIR WORKS DO FOLLOW THEM (Apoc. xiv. 13). *And another book was opened, which is the book of life; and the dead were judged* EVERY MAN ACCORDING TO THEIR WORKS (Apoc. xx. 12, 13). *And, behold, I come quickly; and My reward is with Me,* TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE (Apoc. xxii. 12). Thus far the New Testament. Still more numerous examples are in the Old, from which I will adduce this one only: *Stand in the gate of Jehovah, and proclaim there this word: Thus saith Jehovah Zebaoth, the God of Israel, Amend your ways and your doings; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these. Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before Me in this house, which is called by My Name, and say, We are delivered, while ye do these abominations? Is this house become a den of robbers? Behold, even I have seen it, saith Jehovah* (Jer. vii. 2, 3, 4, 9, 10, 11).

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD NOT BE COMPELLED BY EXTERNAL MEANS TO THINK AND WILL, THUS TO BELIEVE AND LOVE, THE THINGS OF RELIGION; BUT THAT MAN SHOULD BRING HIMSELF TO IT, AND SOMETIMES COMPEL HIMSELF.

129. This law of the Divine Providence follows from the two preceding, which are, That man should act from freedom according to reason, concerning which see n. 71–99; and that he should do this from himself although from the Lord; thus, as from himself, concerning which see n. 100–128. And as it is not from freedom according to reason

for one to be compelled, and as it is not from oneself, but is from what is not freedom, and is from another; therefore this law of the Divine Providence follows in order after the two former. Every one knows, moreover, that one cannot be compelled to think what he is not willing to think, nor to will what his thought forbids his willing; so neither can he be compelled to believe what he does not believe, and still less what he is not willing to believe; nor to love what he does not love, and still less what he is not willing to love. For man's spirit, or his mind, is in the full liberty of thinking, willing, believing, and loving; it is in this liberty by influx from the spiritual world which does not compel (for man's spirit or mind is in that world), but not by influx from the natural world, which is not received, unless they act as one. A man can be driven to say that he thinks and wishes these things, and that he believes and loves these things; but if they are not of his affection and thence of his reason, or if they do not become so, he still does not think, will, believe, and love them. A man may also be compelled to speak in favor of religion, and to do according to it; but he cannot be compelled to think in its favor from any faith, and to will in its favor from any love. Moreover, in kingdoms where justice and judgment are guarded, one is required not to speak against religion, and not to do any thing against it; but still, no one can be compelled to think and to will in its favor. For every one is at liberty to think with hell and to will in its favor, and also to think and to will in favor of heaven; but reason teaches what the one is in quality, and what the other; and what kind of lot awaits the one, and what the other; and from reason, the will has a preference and its choice. From this it may be evident that the external may not compel the internal. Nevertheless, this is sometimes done; but that it is hurtful, will be shown in this order: I. No one is reformed by miracles and signs, because they compel. II. No one is reformed by visions and by conversa-

tions with those who have died, because they compel. III. No one is reformed by threats and punishments, because they compel. IV. No one is reformed in states that are not of rationality and liberty. V. It is not contrary to rationality and liberty to compel oneself. VI. The external man must be reformed by means of the internal, and not the reverse.

130. I. *No one is reformed by miracles and signs, because they compel.* That man has an internal and an external of thought, and that the Lord flows in through the internal of thought with man into its external, and so teaches and leads him, was shown above; also, that it is from the Lord's Divine Providence that man should act from freedom according to reason. All this would perish with man, if miracles were wrought, and man were driven by them to believe. That this is true, may be rationally seen in this way: It cannot be denied but that miracles induce a faith, and powerfully persuade that what is said and taught by him who does the miracles is true; and that all this at first so occupies man's external thought, as, in a manner, to bind and fascinate it. But man is thus deprived of his two faculties called rationality and liberty, and thus of the ability to act from freedom according to reason; and the Lord cannot flow in through the internal into the external of his thought, except merely to leave man to confirm from his rationality the thing that has been made of his faith by a miracle. The state of man's thought is such that from the internal of thought he sees a thing in the external of his thought as in a sort of mirror; for, as was said above, a man can see his thought, which cannot be except from more internal thought. And when he sees the thing as in a mirror, he can also turn it in this way and that, and shape it till it appears to him beautiful. The object, if it is a truth, may be compared to a virgin or a young man, beautiful and living; but if the man cannot turn it in this way and that, and shape it, but only believe in it from the

persuasion induced by a miracle, then, if it is a truth, it can be compared to a virgin or a young man carved from wood or stone, in which there is no life. It may also be compared to an object which is constantly before the sight, itself alone being seen, and hiding from view all that is at either side of it or behind it. Again, it may be compared to a sound continually in the ear, which takes away the perception of harmony from many sounds. Such blindness and deafness are induced on the human mind by miracles. It is the same with every thing confirmed, which is not viewed with some rationality before its confirmation.

131. It may be evident from this, that a faith induced by miracles is not faith but persuasion; for in it there is not any thing rational, still less any thing spiritual; for it is only an external without an internal. It is similar with every thing which the man does from that persuasive faith, whether he acknowledges God, worships Him at home or in churches, or does good deeds. When a miracle alone leads the man to the acknowledgment, to worship, and piety, he acts from the natural man and not from the spiritual. For a miracle infuses faith by the external way, and not by the internal way; thus from the world, and not from heaven; and the Lord does not enter by any other way with man than the internal way, which is by the Word and by doctrine and preaching from the Word. And as miracles close this way, therefore at this day no miracles are wrought.

132. That miracles are such, may be clearly manifest from those wrought before the people of Judah and Israel. Although they had seen so many miracles in the land of Egypt, and afterwards at the Red Sea, and others in the desert, and especially on Mount Sinai when the Law was promulgated, nevertheless, a single month afterward, while Moses tarried on that mountain, they made themselves a golden calf, and acknowledged it for Jehovah who led them forth from the land of Egypt (Ex. xxxii. 4, 5, 6). Then

again, from the miracles afterwards wrought in the land of Canaan; and nevertheless they as often departed from the worship that was commanded them. It is equally manifest from the miracles that the Lord wrought before them when He was in the world; and yet they crucified Him. Miracles were performed among them, because the men of Judah and of Israel were wholly external, and were introduced into the land of Canaan merely that they might represent the church and its internals by means of the externals of worship (and a bad man can represent, as well as a good man); for externals are rituals, all of which among these people were significative of spiritual and heavenly things: even Aaron, although he made the golden calf, and commanded the worship of it (Ex. xxxii. 2–5, 35), still could represent the Lord and His work of salvation. And because they could not be led by the internals of worship to represent those things, they were therefore led to it, yes, driven and forced by miracles. They could not be led by the internals of worship, because they did not acknowledge the Lord, although the whole Word which they had treats of Him alone; and one who does not acknowledge the Lord cannot receive any internal of worship. But after the Lord manifested Himself, and was received and acknowledged in the churches as the eternal God, miracles ceased.

133. But the effect of miracles upon the good is different from their effect on the wicked. The good do not wish for miracles, but they believe in the miracles recorded in the Word. And if they hear any thing concerning a miracle, they give their attention only as to an argument of no great weight, which confirms their faith; for they think from the Word, thus from the Lord, and not from the miracle. It is otherwise with the wicked: by miracles they may indeed be driven and forced to faith, yes, to worship and to piety, but only for a little while; for their evils are shut in; and the lusts of the evils and the en-

joyments from the lusts continually act against their external of worship and piety; and in order to get out of their confinement and break away, they think about the miracle, and at last call it a trick or artifice, or a work of nature, and so they return to their evils. And he who after worship returns to his evils, profanes the goods and truths of worship; and the lot after death of those who commit profanation, is the worst of all. These are they who are meant by the Lord's words (Matt. xii. 43–45), that their last state becomes worse than the first. Moreover, if miracles were wrought with those who do not believe from the miracles in the Word, they would be wrought continually, and before the sight, with all such persons. From this it may be manifest why miracles are not wrought at this day.

134. II. *No one is reformed by visions and by conversations with those who have died, because they compel.* Visions are of two kinds, Divine and diabolical. Divine visions take place by means of representatives in heaven; and diabolical visions, by means of magic in hell. There are also fantastic visions, which are the illusions of an abstracted mind. *Divine visions*, which, as has been said, are produced by means of representatives in heaven, are such as the prophets had; who, when they were in vision, were not in the body, but in the spirit; for visions cannot appear to any one in a state of bodily wakefulness. Wherefore, when they appeared to the prophets, it is also said that they were then in the spirit; as is manifest from the passages that follow: Ezekiel says, *Moreover the Spirit lifted me up, and brought me in a* VISION OF GOD, IN THE SPIRIT OF GOD, *into Chaldea, to them of the captivity. So the* VISION *that I had seen went up over me* (xi. 1, 24). Again he says that *the Spirit lifted him up between the earth and the heaven, and brought him in the* VISIONS OF GOD *to Jerusalem* (Ez. viii. 3, and following verses). He was in like manner in the vision of God or in the spirit, when he saw the four living creat-

ures which were cherubim (chap. i. and x.); as also when he saw the new temple and the new earth and the angel measuring them (chap. xl.–xlviii.). That he was then in the visions of God, he says (xl. 2); and in the spirit (xliii. 5). In a like state was Zechariah, when he saw the man riding among the myrtle trees (Zech. i. 8, &c.); when he saw the four horns (i. 18); and a man in whose hand was a measuring-line (ii. 1, &c.); when he saw the candlestick and two olive trees (iv. 1, &c.); when he saw the flying roll and the ephah (v. 1–6); when he saw the four chariots coming out from between two mountains, and the horses (vi. 1, &c.). In a like state was Daniel, when he saw the four beasts coming up from the sea (Dan. vii. 1, &c.); when he saw the combat between the ram and the he-goat (viii. 1, &c.). That he saw these things in the vision of his spirit is stated (vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8); and that the angel Gabriel was seen by him in vision (ix. 21). John, also, was in the vision of the spirit when he saw what he described in the Apocalypse; as when he saw the seven candlesticks, and in their midst the Son of Man (Apoc. i. 12–16); when he saw the throne in heaven, and One sitting upon the throne, and the four animals, which were cherubim, round about it (chap. iv.); when he saw the book of life taken by the Lamb (chap. v); when he saw the horses going out from the book (chap. vi.); when he saw the seven angels with trumpets (chap. viii.); when he saw the pit of the abyss opened, and locusts going out of it (chap. ix.); when he saw the dragon, and its combat with Michael (chap. xii.); when he saw the two beasts, one rising up out of the sea, and the other out of the earth (chap. xiii.); when he saw the woman sitting upon the scarlet-colored beast (chap. xvii.); and Babylon destroyed (chap. xviii.); when he saw the white horse and Him Who sat upon it (chap. xix.); when he saw the new heaven and the new earth, and the holy Jerusalem descending from heaven (chap. xxi.); and when he saw the river of the water of life (chap. xxii.). That he saw these

things in the vision of the spirit, is said (i. 10; iv. 2; v. 1; vi. 1; xxi. 1, 2). Such were the visions which appeared to them from heaven, before the sight of the spirit, and not of the body. Such do not take place at the present day, for if they did they would not be understood; because they are made by representatives, in which every thing is significative of the internal things of the church and the arcana of heaven. Moreover, it was foretold by Daniel (ix. 24), that they would cease when the Lord should come into the world. But *diabolical visions* have sometimes been shown, induced by enthusiastic and visionary spirits, who, from the delirium in which they are, called themselves the Holy Spirit. But these spirits have now been gathered, and cast into a hell separate from the hells of others. From these things it is manifest, that no one can be reformed by any other visions than those in the Word. There are also *fantastic visions*, but these are mere illusions of an abstracted mind.

That neither is any one reformed by discourse with those who have died, is evident from the Lord's words concerning the rich man in hell, and Lazarus in Abraham's bosom; for the rich man said, *I pray thee therefore, father, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets, let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead* (Luke xvi. 27–31). Discourse with the dead would produce an effect like that of miracles, of which just above; namely, that man would be persuaded and driven to worship for a little while; but as this deprives a man of rationality, and at the same time shuts in his evils, as said above, this spell or internal bond is loosed, and the evils that have been shut in break out, with blasphemy and pro

fanation. But this takes place only when spirits bring in some dogma of religion; which is in no wise done by any good spirit, still less by any angel of heaven.

135. But still there is conversation with spirits, rarely with the angels of heaven, and this has been granted to many for ages back; but when it takes place, they speak with a man in his mother-tongue, and only a few words; but they who speak by the Lord's permission, never say any thing which takes away the freedom of the reason, nor do they teach; for the Lord alone teaches man, but mediately through the Word in a state of enlightenment, of which hereafter. The knowledge that this is so has been given me by personal experience. I have had discourse with spirits and with angels now for several years; nor has any spirit dared, nor any angel wished, to tell me any thing, still less to instruct me, concerning any things in the Word, or concerning any doctrine from the Word; but the Lord alone has taught me, Who has been revealed to me, and has since appeared constantly and does now appear before my eyes as a Sun in which He is, as He appears to the angels, and has enlightened me.

136. III. *No one is reformed by threats and punishments, because they compel.* It is known that the external cannot compel the internal, but that the internal can compel the external; also that the internal is so averse to compulsion by the external that it turns itself away. It is also known that external enjoyments allure the internal to consent and to love; it may also be known that there is a forced internal and a free internal. But all these things, though known, still need illustration; for there are many things which when heard, because they are true are at once perceived to be so, and they therefore are affirmed; but if they are not at the same time confirmed by reasons, they may by arguments from fallacies be made doubtful; and at last may be denied. Therefore the things that have just been mentioned as known must be again taken up and

proved rationally. First: *The external cannot compel the internal, but the internal can compel the external.* Who can be compelled to believe and to love? One can no more be compelled to believe, than to think that a thing is so when he thinks that it is not so; and one can no more be compelled to love, than to will what he does not will: faith, also, is of the thought, and love is of the will. But the internal may be compelled by the external not to speak ill of the laws of the kingdom, the moralities of life, and the sanctities of the church; thus far the internal may be compelled by threats and punishments; and it also is compelled, and ought to be. This internal, however, is not the internal that is properly human; but it is an internal that man has in common with the beasts; and they too can be compelled. The human internal has its seat higher than this animal internal. It is the human internal which is here meant, that cannot be compelled. Second: *The internal is so averse to compulsion by the external that it turns itself away.* This is because the internal wishes to be in freedom, and loves freedom; for freedom belongs to man's love or life, as shown above. Wherefore when freedom feels itself to be forced, it withdraws as it were within itself, and turns itself away, and looks upon compulsion as its enemy; for the love which makes man's life is exasperated, and causes the man to think that in this way he is not his own, consequently that he does not live for himself. That man's internal is such, comes from the law of the Lord's Divine Providence, that man should act from freedom according to reason. From this it is manifest that it is hurtful to compel men to Divine worship by threats and punishments. But there are some who suffer themselves to be forced to religion, and some who do not. Among those who suffer themselves to be forced to religion, are many within the papal jurisdiction; but this takes place with those in whose worship there is nothing internal, but all is external. Among those who do not suffer themselves

to be compelled, are many of the English nation; and from this it results that there is an internal in their worship; and what there is in the external is from the internal. In spiritual light their interiors as to religion appear like bright clouds; but in the light of heaven the interiors of the former as to religion appear like dark clouds. Both of these appearances are presented to sight in the spiritual world, and any one who wishes will see them when he comes into that world after death. Moreover, forced worship shuts in evils, which then lie hidden like fire in wood under ashes, which is continually kindling and spreading, till it breaks out in flames; while worship not forced but spontaneous does not shut evils in, which therefore are like fires that blaze up at once and are gone. From this it is manifest that the internal is so averse to compulsion that it turns itself away. The internal may compel the external, because the internal is as a master, and the external as a servant. Third: *External enjoyments allure the internal to consent, and also to love.* Enjoyments are of two kinds, the enjoyments of the understanding and the enjoyments of the will; those of the understanding are also enjoyments of wisdom; and those of the will are also enjoyments of love; for wisdom is of the understanding, and love is of the will. Now as the enjoyments of the body and its senses, which are external delights, act as one with internal enjoyments which belong to the understanding and will, it follows that as the internal is so averse to compulsion by the external as to turn itself away, so does it look with favor on enjoyment in the external, even so as to turn itself to it; thus comes consent on the part of the understanding, and love on the will's part. All infants in the spiritual world are introduced by the Lord into angelic wisdom, and thereby into heavenly love, by means of enjoyments and pleasing things; first by things beautiful in their homes, and by what is pleasing in gardens; then by representations of spiritual things, which affect the interiors

of their minds with pleasure; and at length by truths of wisdom, and so by the goods of love: thus continually by enjoyments in their order; first by the enjoyments of the understanding's love and of its wisdom; and at length by the enjoyments of the will's love, which becomes their life's love, to which all other things that have entered by enjoyments are held subordinate. This takes place because every thing of the understanding and of the will must be formed by the external before it is formed by the internal; for every thing of the understanding and of the will is formed first by means of what enters through the senses of the body, especially through sight and hearing; and when the first understanding and the first will have been formed, then the internal of thought regards these as the externals of its thought, and either conjoins itself with them or separates itself from them; it conjoins itself with them if they are pleasant, and it separates itself from them if they are not. But it must be well known that the internal of the understanding does not conjoin itself with the internal of the will, but that the internal of the will conjoins itself with the internal of the understanding, and makes the conjunction to be reciprocal; but this is done by the internal of the will, and in no measure by the internal of the understanding. From this it is that man cannot be reformed by faith alone, but by the will's love, which makes a faith for itself. Fourth: *There is a forced internal and a free internal.* They have a forced internal who are in external worship only, and in no internal worship; for it is their internal to think and to will that to which the external is forced. These are they who worship men, living and dead, and who thence worship idols, and are in the faith of miracles; there is no internal in them but what is at the same time external. But with those who are in the internal of worship, there is an internal that is compelled; compelled from fear, or compelled from love. An internal forced from fear, is with those who are in worship from the

fear of the torment of hell and of its fire; but this internal is not the internal of thought which was before treated of, but is the external of thought, which is here called an internal because it belongs to thought. The internal of thought, treated of before, cannot be compelled by any fear; but it can be compelled by love, and by the fear of its loss. The fear of God in the true sense is no other. To be compelled by love and by the fear of its loss, is compelling oneself; and that to compel oneself is not contrary to liberty and rationality, will be seen below.

137. From this may be manifest the quality of forced worship, and of worship not forced. Forced worship is corporeal, lifeless, obscure, and sad; corporeal, because it belongs to the body and not to the mind; lifeless, because there is no life in it; obscure, because the understanding is not in it; and sad, because the enjoyment of heaven is not in it. But worship not forced, when genuine, is spiritual, living, lucid, and joyful; spiritual, because spirit from the Lord is in it; living, because life from the Lord is in it; lucid, because wisdom from the Lord is in it; and joyful, because there is heaven from the Lord in it.

138. IV. *No one is reformed in states that are not of rationality and liberty.* It was shown above that nothing is appropriated to man except what he does from freedom according to reason. This is because freedom is of the will, and reason is of the understanding; and when man acts from freedom according to reason, he then acts from the will by his understanding; and whatever is done in the conjunction of the two, is appropriated. Now as the Lord wills that man should be reformed and regenerated, that he may have eternal life or the life of heaven; and as no one can be reformed and regenerated unless good is appropriated to his will, to be as his, and unless truth is appropriated to his understanding, also to be as his; and as nothing can be appropriated to any one except what is done from the freedom of the will according to the reason of the under-

standing, it follows that no one is reformed in states of non-liberty and non-rationality. These states are many, but in general they may be referred to the following, namely: states of fear, of misfortune, of disordered mind [*animus*], of bodily disease, of ignorance, and of blindness of the understanding. But something shall be said of each state in particular.

139. No one is reformed in a *state of fear*, because fear takes away freedom and reason, or liberty and rationality; for love opens the interiors of the mind, but fear closes them; and when they are closed, man thinks but little, and only of what then presents itself to the mind [*animus*] or the senses. So with all fears which seize the mind [*animus*]. It was shown above that man has an internal and an external of thought: fear can in no wise seize the internal of thought; this is always in freedom, because in its life's love; but it can seize the external of thought, and when it does so, the internal of thought is closed; and when this is closed, man no longer can act from freedom according to his reason, and so cannot be reformed. The fear which seizes the external of thought and closes the internal, is especially the fear of the loss of honor or wealth; but the fear of civil punishments and of external ecclesiastical punishments does not close the internal of thought, because these laws only declare penalties for those who speak and act contrary to the civil interests of the kingdom and the spiritual things of the church, but not for those who think in opposition to them. The fear of infernal punishments does indeed seize the external of thought, but only for a few moments, hours, or days; it is soon restored to its freedom that comes from the internal of thought, which is properly of its spirit and of the life's love, and is called the thought of the heart. But fear of the loss of honor and wealth seizes the external of man's thought; and when it does so, it then closes the internal of thought from above against influx from heaven, and makes it that man cannot

be reformed. The reason of this is, that every man's life's love from birth is the love of self and the world; and the love of self makes one with the love of honor, and the love of the world makes one with the love of gain. Therefore when man is in the possession of honor or wealth, from fear of losing them he strengthens with himself the means that are of service for honor and gain; which may be either civil or ecclesiastical, and, in either case, means of authority. He does likewise who is not yet in possession of honor and wealth, if he aspires to them; but he does it from a fear of the loss of reputation on account of them. It is said that that fear seizes the external of thought, and closes the internal from above against the influx of heaven. This is said to be closed when it wholly makes one with the external, for it is not then in itself, but in the external. But as the loves of self and the world are infernal loves, and are the fountain-heads of all evils, it is manifest of what quality the internal of thought is in itself in those with whom these loves are the life's loves, or in whom they reign; namely, that it is full of the lusts of evil of every kind. They do not know this, who, from fear of the loss of dignity and opulence, are in a strong persuasion concerning the religious system in which they are; especially in that religious system which involves the idea that they are to be worshipped as deities, and at the same time as having sovereign power over hell. These are as in a blaze of zeal for the salvation of souls, and yet this is from infernal fire. As this fear especially takes away rationality itself and liberty itself, which are heavenly by origin, it is manifest that it stands in the way to prevent man's reformation.

140. No one is reformed in a *state of misfortune*, if he thinks of God then only, and implores His aid, because this is a forced state; therefore, when the man comes into a free state, he returns into his former state, in which he had thought little or nothing concerning God. It is otherwise

with those who in a free state feared God before. By fearing God is meant the fear of offending Him; and to offend Him is to sin; and this is not of fear, but of love; for does not one who loves another fear to do him wrong? and fear it the more, the more he loves? Without this fear, love is insipid and superficial; of the thought alone, and of no will. By states of misfortune are meant states of desperation from danger, as in battles, duels, shipwrecks, falls, fires, loss of wealth whether threatened or coming unexpectedly, loss of office and thus of honors, and other things like these. To think of God during these only, is not from God but from self. For the mind is then as it were imprisoned in the body; thus not at liberty, and therefore not in rationality; without which there is no reformation.

141. No one is reformed in a *state of disordered mind* [*animus*], because this takes away rationality, and consequently freedom of acting according to reason. For the mind is sick and not sound; and a sound mind is rational, but a sick mind is not. Such disordered conditions are melancholy, spurious and false conscience, hallucinations of various kinds, pains of mind [*animus*] from misfortunes, anxieties and mental suffering from a vitiated condition of the body, which are sometimes regarded as temptations but they are not; for genuine temptations have spiritual things for their objects, and in them the mind is wise; while these have natural things for their objects, and in them the mind is unsound.

142. No one is reformed in a *state of bodily disease*, because the reason is then not in a free state; for the state of the mind depends on the state of the body. When the body is sick, the mind also is sick, by removal from the world, if not otherwise; for the mind removed from the world thinks indeed concerning God, but not from God, for it is not in freedom of reason. Man has freedom of reason from this, that he is in the midst between heaven and the world, and that he can think from heaven and from

the world, also from heaven concerning the world, and from the world concerning heaven. When therefore man is in a state of disease and is thinking about death and the state of his soul after death, he is not then in the world; in spirit he is withdrawn; and in this state alone no one can be reformed; but he may be confirmed, if he was reformed before he fell sick. It is similar with those who give up the world and all business there, and give themselves solely to thoughts concerning God, heaven, and salvation; but of this more elsewhere. Therefore these same persons, if they were not reformed before their sickness, after it, if they die, become such as they were before the sickness. It is therefore vain to think that any can do the work of repentance or receive any faith during sickness; for in that repentance there is no action, and in that faith there is no charity; in them both, therefore, all is of the mouth and nothing of the heart.

143. No one is reformed in a *state of ignorance*, because all reformation is effected by truths and a life according to them; wherefore they who do not know truths cannot be reformed; but if they desire truths from affection for them, after death they are reformed in the spiritual world.

144. Neither can any one be reformed in a *state of blindness of the understanding*. They also who are in this state do not know truths, and consequently do not know life; for the understanding must teach truths, and the will must do them; and when the will does what the understanding teaches, then its life is made according to the truths. But when the understanding is blinded, the will is also closed up; and from freedom according to its reason it does only the evil confirmed in the understanding, which is falsity. Besides ignorance, the religion also that teaches blind faith darkens the understanding; so too does the doctrine of falsity; for as truths open the understanding so falsities close it; they close it above, and open it below; and the understanding opened only underneath cannot see

truths, but can only confirm wnatever it wills, especially falsity. The understanding is also blinded by the lusts of evil; so long as the will is in them it acts on the understanding for their confirmation; and so far as the lusts of evil are confirmed, the will cannot be in the affections of good, and see truths from them, and so be reformed. For example: With one who is in the lust of adultery, his will, which is in the enjoyment of his love, acts on the understanding for its confirmation; for it says, What is adultery? Is there any thing wicked in it? Is there not between husband and wife what is like it? Cannot offspring be born from adultery as well as from marriage? Cannot a woman receive more than one without hurt? What has the spiritual to do with this? So thinks the understanding, which is then the will's prostitute, and which has become so stupid from debauchery with the will that it cannot see that conjugial love is spiritual, heavenly love itself, which is the image of the love of the Lord and the church, from which also it is derived; and thus that it is in itself holy, is chastity itself, purity, and innocence; and that it makes men to be loves in form, as consorts can love each other mutually from inmosts, and thus form themselves into loves; and that adultery destroys this form, and with it the image of the Lord; and, which is horrible, the adulterer commingles his life with the husband's life in his wife, man's life being in the seed. And as this is profane, therefore hell is called adultery, and heaven on the other hand is called marriage. Moreover, the love of adultery communicates with the lowest hell, while love truly conjugial communicates with the inmost heaven; the organs of generation also, in either sex, correspond to societies of the inmost heaven. These things have been brought forward for it to be known how blinded the understanding is when the will is in the lust of evil; and that no man can be reformed in a state of blindness of the understanding.

145. V. *It is not contrary to rationality and liberty to*

compel oneself. It has been shown already that man has an internal and an external of thought, and that these are distinct as prior and posterior, or as higher and lower; and that because they are so distinct, they can act separately and can act conjointly. They act separately when a man from the external of his thought says and does in one way while he interiorly thinks and wills in another; and they act conjointly when a man says and does as he interiorly thinks and wills; this is common with the sincere, the other with the insincere. Now since the mind's internal and external are thus distinct, the internal may even fight with the external, and by combat force it to consent. Combat exists when man thinks that evils are sins and therefore wishes to desist from them; for when he desists, the door is opened; and when it is opened, the lusts of evil that occupied the internal of thought are cast out by the Lord, and affections of good are implanted in place of them. This is done in the internal of thought. But as the enjoyments of the lusts of evil which occupy the external of thought cannot be cast out at the same time, therefore combat exists between the internal and the external of thought. The internal wishes to cast out those enjoyments because they are enjoyments of evil and not in concord with the affections of good in which the internal now is; and, in place of the enjoyments of evil, it wishes to introduce enjoyments of good which are in concord; the enjoyments of good are what are called the goods of charity. From this contrariety arises combat, which if it becomes severe is called temptation. Now as a man is man from the internal of his thought, for this is man's very spirit, it is evident that a man compels himself when he compels the external of his thought to consent, or to receive the enjoyments of his affections, which are goods of charity. It is manifest that this is not contrary to rationality and liberty, but according to them, for rationality excites the combat, and liberty carries it on; liberty also, together with rationality

has its seat in the internal man, and from this in the external. When, therefore, the internal conquers, as it does when the internal has reduced the external to consent and compliance, then the Lord gives man liberty itself and rationality itself; for then man is withdrawn by the Lord from infernal freedom, which in itself is slavery, and is brought into heavenly freedom, which in itself is real freedom, and there is given him fellowship with the angels. That they are slaves who are in sins, and that the Lord makes those free who through the Word receive truth from Him, He teaches in John (viii. 31–36).

146. This may be illustrated by the example of a man who has perceived enjoyment in fraud and secret theft, and now sees and interiorly acknowledges that they are sins, and therefore wishes to desist from them. When he desists, then there arises a combat of the internal man with the external. The internal man is in the affection for sincerity; but the external still finds enjoyment in defrauding; which enjoyment, because it is wholly opposite to the enjoyment of sincerity, does not yield unless compelled; nor can it be compelled except by combat; and then, when the victory has been gained, the external man comes into the enjoyment of the love of what is sincere, which is charity; afterwards the enjoyment in fraud gradually beomes unpleasant to him. It is the same with all other sins, as with adultery and whoredom, revenge and hatred, blasphemy and lying. But the hardest struggle of all is with the love of rule from the love of self; he who subdues this, easily subdues the other evil loves, for this is their head.

147. It shall also be briefly stated how the Lord casts out the lusts of evil which possess the internal man from birth, and puts in their stead affections for good, when a man as from himself removes evils as sins. It has already been shown that man has a natural mind, a spiritual mind, and a heavenly [*celestial*] mind; and that a man is in the

natural mind alone, as long as he is in the lusts of evil and in their enjoyments; and that so long the spiritual mind is closed. But as soon as the man after examination acknowledges evils as sins against God, because contrary to Divine laws, and therefore wishes to desist from them, the Lord then opens the spiritual mind, and enters into the natural by affections for good and truth; and He enters into the rational, and from it He disposes in order the things which, lower in the natural, are contrary to order. This is what appears to man as combat; and, with those who have indulged much in the enjoyments of evil, it appears as temptation; for there comes suffering to the mind [*animus*] when the order of its thoughts is inverting. Now as the combat is against the things that are in the man himself, and which he feels as his own, and as no one can fight against himself unless from a more internal self and also from freedom there, it follows that the internal man then fights against the external, and from freedom, and that it compels the external to obedience; this, then, is compelling oneself. It is manifest that this is not contrary to liberty and rationality, but according to them.

148. Moreover, every man wishes to be free, and to remove from himself what is not free or what is servile. Every boy who is under a teacher wishes to be his own master, and thus free; so every servant under his master, and every maid under her mistress; every virgin desires to leave her father's house and marry, that she may act freely in her own house; every youth wishing to work or do business or discharge the duties of any office, while he is subject to the control of others, wishes to be released, so as to be at his own disposal. They all compel themselves who serve of their own accord for the sake of liberty; and when they compel themselves, they act from freedom according to reason, but from an interior freedom, from which exterior freedom is looked upon as a servant. This has been adduced in proof that it is not contrary to rationality and liberty to compel oneself.

149. One reason why man does not in like manner wish to come out of spiritual servitude into spiritual liberty, is, that he does not know what spiritual servitude is, and what spiritual liberty is; he has not the truths that teach this; and without truths, it is believed that spiritual servitude is freedom, and spiritual freedom servitude. Another reason is, that the religion of the Christian world has closed up the understanding, and faith alone has fixed the seal; for each of these has placed around itself as a wall of iron the dogma that theological matters are transcendent, and are therefore not to be reached from any exercise of the reason, and that they are for the blind, not for those who see; thus the truths have been hidden that teach what spiritual liberty is. A third reason is, that few examine themselves and see their sins; and one who does not see them and desist from them is in their freedom, which is infernal freedom, in itself slavery; and from this to see heavenly freedom which is freedom itself, is like seeing day in thick darkness, and like seeing while under a dark cloud what is from the sun above. It is for these reasons that it is not known what heavenly freedom is, and that the difference between it and infernal freedom is like the difference between what is alive and what is dead.

150. VI. *The external man must be reformed by means of the internal, and not the reverse.* By the internal and external man is meant the same as by the internal and external of thought, of which frequently above. That the external is reformed by the internal, is, that the internal flows into the external, and not the reverse. That there is influx of the spiritual into the natural, and not the reverse, is known in the learned world; and that the internal man must be first purified and renewed, and so the external, is known in the church; it is known, because the Lord teaches it, and reason dictates it. The Lord teaches it in these words: *Woe unto you, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of*

extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also (Matt. xxiii. 25, 26). That reason so dictates, has been abundantly shown in the treatise concerning the "Divine Love and Wisdom." For the Lord grants that man may perceive by reason what He teaches, and this in two ways; in one, the man sees in himself that a thing is so, as soon as he hears it; in the other, he understands it by reasons. The seeing in himself, is in his internal man; and the understanding by reasons, is in the external man. Who does not see in himself, when he hears that the internal man must be purified first, and the external by means of it? But one who does not receive a general idea of this subject from influx from heaven, may wander when he consults the external of his thought; from this alone no one sees but that the external works of charity and piety save, without the internal. So in other things; as that sight and hearing flow into thought, and that smell and taste flow into perception, thus the external into the internal, while nevertheless the contrary is the case. The appearance that what are seen and heard flow into the thought, is a fallacy; for in the eye the understanding sees, and it hears in the ear, and not the reverse. So it is in all other things.

151. But it shall here be told briefly, how the internal man is reformed, and the external by means of it. The internal man is not reformed merely by knowing, understanding, and having wisdom, consequently not by thinking only; but by willing what knowledge, understanding, and wisdom teach. When a man has knowledge, understanding, and wisdom concerning the existence of heaven and hell, concerning all evils being from hell, and all good from heaven, if then he does not will evil because it is from hell, but does will good because it is from heaven, he is then taking the first step in reformation, and is at the threshold of the way from hell into heaven. When he goes further, and wishes to desist

from evils, he is taking a second step in reformation, and is then outside of hell, but not yet in heaven; this he sees above him. There must be this internal, that a man may be reformed; but the man is not reformed unless the external and the internal both are reformed. The external is reformed by means of the internal, when the external ceases to do the evils which the internal does not will because they are infernal, and still more when it therefore shuns them and fights against them. Thus, willing is the internal, and doing is the external; for unless one does what he wills, an unwillingness is within, and at last it comes that he will not. From these few statements it may be seen how the external man is reformed by means of the internal; this also is the meaning of the Lord's words to Peter: *Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit* (John xiii. 8, 9, 10). By washing is meant spiritual washing, which is purification from evils; by washing the head and the hands, is meant to purify the internal man; and by washing the feet, to purify the external man. That when the internal man has been purified, the external must be purified, is meant by this, *He that is washed needeth not save to wash his feet.* That all purification from evils is from the Lord is meant by this, *If I wash thee not, thou hast no part with Me.* That washing represented among the Jews purification from evils, and that this is signified in the Word by washing, and that by the washing of the feet is signified the purification of the natural or external man, has been shown in the "Arcana Cœlestia," in many places.

152. Since a man has an internal and an external, and both must be reformed that the man may be reformed; and since no one can be reformed unless he examines himself, sees and acknowledges his evils, and afterwards ceases

from them, it follows that not only must the external be examined, but the internal also. If the external alone is examined, a man sees only what he has actually done, as that he has not committed murder, nor adultery, nor theft, and has not borne false witness; and so on: he thus examines the evils of his body, and not the evils of his spirit; and yet the evils of the spirit must be examined, that one may be reformed; for after death man lives a spirit, and all the evils which are in the spirit remain; and the spirit is examined only by man's giving attention to his thoughts, especially his intentions, for intentions are thoughts from the will; evils are there, in their origin and in their root, that is, in their lusts and in their enjoyments; and unless these are seen and acknowledged, the man is still in evils, although in externals he has not committed them. That to think from purpose, is to will and to do, is manifest from the Lord's words, *Whosoever looketh on another's woman to lust after her, hath committed adultery with her already in his heart* (Matt. v. 28). Such is the examination of the internal man, from which the external man is essentially examined.

153. I have very often wondered, that although the whole Christian world has recognized that evils must be shunned as sins, and that otherwise they are not remitted, and if not remitted there is no salvation, yet hardly one in thousands knows this. Inquiry was made concerning this in the spiritual world, and it was found to be so. For every one in the Christian world has recognized this, from the exhortations read before those who come to the Holy Supper, for it is openly declared in them; and yet, when asked whether they know this, they answer that they do not, and that they have never known it. This is because they have not thought about it, and because the greater number have thought only of faith, and of salvation by it alone. And I have also wondered that faith alone so closed the eyes, that when they who have confirmed them

selves in it are reading the Word, they see nothing that is there said concerning love, charity, and works. It is as if they had daubed faith over all things of the Word, as one covers writing with vermilion, on which account nothing that is under it appears; and if any thing does appear, it is absorbed by the faith, and it is said to be faith.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD BE LED AND TAUGHT BY THE LORD FROM HEAVEN, THROUGH THE WORD, AND DOCTRINE AND PREACHING FROM IT, AND THIS IN ALL APPEARANCE AS BY HIMSELF.

154. According to the appearance, man is led and taught by himself; but according to the truth, he is led and taught by the Lord alone. They who confirm in themselves the appearance, and not at the same time the truth, cannot remove evils as sins from themselves; but they who confirm in themselves the appearance and the truth at the same time, can; for evils as sins are to appearance removed by man, and in truth by the Lord. These can be reformed; the former cannot. They who confirm in themselves the appearance and not the truth at the same time, are all interior idolaters, for they are worshippers of self and the world; if they have no religion, they become worshippers of nature, and so atheists; but if they have a religion, they become worshippers of men and at the same time of images. These are they who are now meant in the first commandment of the decalogue, by those who worship other gods. But they who confirm in themselves the appearance and at the same time the truth, become worshippers of the Lord; for the Lord raises them from their proprium [*ownhood*], which is in the appearance, and brings them into light, in which is truth and which is truth; and He enables them to perceive interiorly that they are not led and taught by themselves but by the Lord. Their

rational may appear to many to be like that of the others; but it is unlike it. The rational of those who are in the appearance and at the same time in the truth, is the spiritual rational; while the rational of those who are in the appearance and not at the same time in the truth, is the natural rational; but this rational may be compared to a garden as it is in the light of winter, while the spiritual rational may be compared to a garden as it is in the light of spring. But more concerning these things will follow in this order: I. Man is led and taught by the Lord alone. II. Man is led and taught by the Lord alone through the angelic heaven and from it. III. Man is led by the Lord by influx, and taught by enlightenment. IV. Man is taught by the Lord through the Word, and doctrine and preaching from it, thus immediately by Him alone. V. Man is led and taught by the Lord in externals to all appearance as by himself.

155. I. *Man is led and taught by the Lord alone.* This flows as a universal consequence from all the things shown in the treatise concerning the "Divine Love and Wisdom;" as well from those that were there demonstrated concerning the Lord's Divine Love and His Divine Wisdom, in Part First, as from those concerning the Sun of the spiritual world, and the sun of the natural world, in Part Second; also concerning degrees, in Part Third; and concerning the creation of the universe, in Part Fourth; and also concerning the creation of man, in Part Fifth.

156. That man is led and taught by the Lord alone, means that he lives from the Lord alone; for his life's will is led, and his life's understanding is taught. But this is contrary to appearance; for the appearance to man is that he lives from himself, and yet the truth is that he lives from the Lord and not from himself. Now because there cannot be given to man while he is in the world the perception by sensation that he lives from the Lord alone (since the appearance that he lives from himself is not

taken away from him, for without this a man is not man), therefore it is to be made evident by reasons, which must next be confirmed by experience, and finally by the Word.

157. That man lives from the Lord alone, and not from himself, is made evident by these reasons: There is an only essence, an only substance, and an only form, from which are all the essences, substances, and forms, that have been created. That only essence, substance, and form, is the Divine Love and Wisdom, from which are all things having relation to love and wisdom in man. It is also the Good itself and the Truth itself, to which all things have relation. And those are the life, from which are the life of all things and all things of life. Also, that the Only [from which all else is, D. L. & W. n. 45], and the Itself [which alone is, D. L. & W. n. 45] is omnipresent, omniscient, and omnipotent. And that this Only and Itself is the Lord from eternity or Jehovah. First: *There is an only essence, an only substance, and an only form, from which are all the essences, substances, and forms, that have been created.* This is shown in the treatise concerning the "Divine Love and Wisdom" (n. 44–46); and in Part Second of that work it is shown, that the Sun of the angelic heaven, which is from the Lord and in which the Lord is, is that only substance and form from which are all things that have been created, and that there is nothing and can be nothing which is not from that Sun. That all things are from it by derivations according to degrees, is there demonstrated in Part Third. Who does not from reason perceive and acknowledge that there is an only essence, from which is all essence, or an only *Esse* [*To be*] from which is all *esse?* What can exist without *esse?* And what is the *Esse* from which is all *esse*, unless *Esse* itself? And that which is *Esse* itself is also the only *Esse*, and *Esse* in itself. Since this is so (and every one from reason perceives and acknowledges this, or if not, he can perceive and acknowledge it), then what else

follows but that this *Esse*, which is the Divine itself, which is Jehovah, is the all of all things that are and exist? And so it is, if it is said that there is an only substance from which are all things; and as substance without form is not any thing, it follows also that there is an only form from which are all things. That the Sun of the angelic heaven is this only substance and form, and how this essence, substance, and form is varied in created things, has been demonstrated in the treatise named above. Second: *That only essence, substance, and form, is the Divine Love and Wisdom, from which are all things having relation to love and wisdom in man.* This also has been fully shown in the treatise concerning the "Divine Love and Wisdom." In man, whatever things appear to live, have relation to the will and the understanding in him; and that these two make man's life, any one perceives and acknowledges from reason. What else do we hear but, This I will, or this I understand, —or, I love this, or I think this? And as a man wills what he loves and thinks what he understands, therefore all things of the will have relation to love, and all things of the understanding to wisdom. And as love and wisdom cannot be given in any one from himself, but from Him who is Love itself and Wisdom itself, it follows that this is from the Lord from eternity, or Jehovah; if it were not so, man would be love itself and wisdom itself, thus God from eternity; at the thought of which human reason itself shudders. Can any thing be given except from what is prior to itself? And can there be this prior, unless from what is prior to it also? and thus finally, unless from the First which is in itself? Third: *In like manner, it is Good itself and Truth itself, to which all things have relation.* It is accepted and acknowledged by every one who has reason, that God is Good itself and Truth itself, and that all good and truth are from Him; and, accordingly, that all good and truth can come from no other source than from Good itself and Truth itself. This is acknowledged by

every rational man, as soon as heard. When it is then said that all of the will and the understanding, or all of love and wisdom, or all of affection and thought, in the man who is led by the Lord, has relation to good and truth, it follows that all things which that man wills and understands, or that which he loves and in which he is wise, or that for which he has affection and which he thinks are from the Lord. From this it comes, that every one in the church knows that all the good and truth from man are not good and truth in themselves, but that only which is from the Lord. Since these things are the truth, it follows, that all that such a man wills and thinks is from the Lord. It will be seen in what follows, that every evil man is able to will and to think from no other origin. Fourth: *They are the life, from which are the life of all things and all things of life.* This has been shown in many places in the treatise concerning the "Divine Love and Wisdom." Human reason, at the first hearing, also accepts and acknowledges that all man's life is of his will and understanding, for if they be taken away he does not live; or, what is the same, that all man's life is of his love and thought, for if these be taken away he does not live. Now because all of the will and understanding, or all of love and thought in man, is from the Lord, as has already been stated, it follows that all of life is from Him. Fifth: *This Only* [*from which all else is*, D. L. & W. n. 45], *and Itself* [*which alone is*, D. L. & W. n. 45], *is omnipresent, omniscient, and omnipotent.* This, too, every Christian acknowledges from his doctrine, and every Gentile from his religion. Hence, also, every one, wherever he is, thinks that God is where he is, and prays to Him as present. And since every one so thinks and so prays, it follows that men can have no other thought than that God is everywhere, thus omnipresent. So as to His being omniscient and omnipotent. Therefore every one praying in his heart to God, implores Him to lead him, because He is able. Thus every one then ac

knowledges the Divine omnipresence, omniscience, and omnipotence; he acknowledges them because he then turns his face to the Lord, and this truth then flows in from Him. Sixth: *This Only and Itself is the Lord from eternity or Jehovah.* In the "Doctrine of the New Jerusalem concerning the Lord," it has been shown that God is One in essence and in person, and that this God is the Lord; and that the Divine Itself, which is called Jehovah the Father, is the Lord from eternity; that the Divine Human is the Son conceived from His Divine from eternity, and born in the world; and that the proceeding Divine is the Holy Spirit. It is said, the Itself and the Only, since it was said before that the Lord from eternity or Jehovah is Life itself because He is Love itself and Wisdom itself, or Good itself and Truth itself, from which all things are. That the Lord created all things from Himself, and not from nothing, may be seen in the treatise concerning the "Divine Love and Wisdom" (n. 282–284, 349–357). Thus the truth that man is led and taught by the Lord alone, is confirmed by reasons.

158. The same truth is confirmed not by reasons only; but to angels, especially the angels of the third heaven, it is confirmed by living perceptions. The angels of this heaven perceive the influx of Divine Love and Divine Wisdom from the Lord. And because they perceive it, and from their wisdom recognize that these are life, they therefore say that they live from the Lord and not from themselves; and they do not merely say this, but they also love and wish to have it so. And still in all appearance they are as if they lived from themselves; yes, in the appearance stronger than with other angels; for, as was shown above (n. 42–45), *The more closely any one is conjoined with the Lord, the more distinctly he seems to himself as if he were his own* [*suus*], *and the more clearly he recognizes that he is the Lord's.* It has also been granted me to be in similar perception, and at the same time in the appearance, now for

many years; from which I have been fully convinced that I will and think nothing from me, but that it appears as if from me; and it has also been given me to will and to love this. The same can be confirmed by many other things from the spiritual world; but these two are enough for the present.

159. That the Lord alone has life, is manifest from these passages in the Word: *I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live* (John xi. 25). *I am the way, the truth, and the life* (John xiv. 6). *The Word was God. In Him was life, and the life was the light of men* (John i. 1, 4). The Word there is the Lord. *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (John v. 26). That man is led and taught by the Lord alone, is manifest from these passages: *Without Me ye can do nothing* (John xv. 5). *A man can receive nothing, except it be given him from heaven* (John iii. 27). *A man cannot make one hair white or black* (Matt. v. 36). By a hair in the Word is signified the least of all things.

160. That the life of the wicked also is from the same origin, will be demonstrated in its own article further on. Now it will merely be illustrated by comparison. From the sun of the world flow heat and light; and they flow alike into trees that bear bad fruit, and into those bearing good fruit; and alike they put forth shoots and grow. The forms into which the heat flows, not the heat in itself, make this diversity. It is similar with light; it is turned into various colors according to the forms into which it flows; there are colors beautiful and pleasing, and there are colors that are ugly and gloomy; and still the light is the same. So it is with the influx of spiritual heat which in itself is love, and of spiritual light which in itself is wisdom, from the Sun of the spiritual world. The forms into which they flow make diversity, but not this heat which is love, and this light which is wisdom, in themselves. The forms into

which they flow are human minds. From this it is now manifest that man is led and taught by the Lord alone.

161. But what the life of animals is, was shown above; namely, that it is the life of merely natural affection with its knowledge that is its mate; and that it is a mediate life, corresponding to the life of those who are in the spiritual world.

162. II. *Man is led and taught by the Lord alone through the angelic heaven and from it.* It is said that man is led by the Lord through the angelic heaven and from it; but that he is led through the angelic heaven is according to the appearance; while it is according to the truth that he is led from that heaven. The appearance is that it is through the angelic heaven, because the Lord appears above that heaven as a Sun; the truth is that it is from that heaven, because the Lord is in it as the soul is in man. For the Lord is omnipresent, and is not in space, as was shown above; therefore distance is an appearance according to the conjunction with Him; and conjunction is according to reception of love and wisdom from Him. And as no one can be conjoined with the Lord as He is in Himself, therefore He appears to the angels at a distance, as a Sun; but still He is in the whole angelic heaven, as the soul in man; and in like manner in every society of heaven, and in every angel therein; for a man's soul is not only the soul of the whole, but also of every part. But as it does appear that the Lord rules the universal heaven, and through it the world, from the Sun which is from Him and in which He is (concerning which Sun see the treatise on the "Divine Love and Wisdom," Part Second); and as it is allowable for any man to speak from the appearance, nor can he do otherwise, therefore it is also allowable for any one who is not in wisdom itself, to think that the Lord rules all things and each thing from His Sun; and also that He rules the world through the angelic heaven. Angels of the lower heavens also think from such appear

ance; but angels of the higher heavens indeed speak from the appearance, but they think from the truth, which is that the Lord rules the universe from the angelic heaven, which is, from Himself. That the simple and the wise speak alike but do not think alike, may be illustrated by the sun of the world. All speak of it according to the appearance, saying that it rises and sets; but the wise, although they speak in the same way, yet think of the sun as standing unmoved, which also is the truth, while the other is the appearance. The same may also be illustrated by appearances in the spiritual world; for spaces and distances appear there as in the natural world; but still they are appearances according to dissimilitude of affections and thence of thoughts. It is similar with the appearance of the Lord in His Sun.

163. But how the Lord leads and teaches every man from the angelic heaven, will be told in a few words. In the treatise concerning the "Divine Love and Wisdom," and above in the present treatise on the "Divine Providence," and also in the work concerning "Heaven and Hell," published in London in 1758, it has been made known from things seen and heard, that the universal angelic heaven appears before the Lord as one man, and likewise every society of heaven; and that it is from this that every angel and spirit is in perfect form a man. And it has also been shown in these treatises, that heaven is not heaven from what is proper to the angels, but from their reception of the Divine Love and Wisdom from the Lord. From which it may be evident that the Lord rules the universal angelic heaven as one man; and that this heaven, because in itself it is man, is the very image and likeness of the Lord; and that the Lord rules it as the soul rules its body. And as the universal human race is ruled by the Lord, it may be evident that it is not ruled through heaven, but from heaven by the Lord; consequently from Himself, because He is heaven, as before stated.

164. But as this is an arcanum of angelic wisdom, it can be comprehended only by the man whose spiritual mind is opened; for he, from conjunction with the Lord, is an angel; by this man, from what has been premised, the things that now follow may be comprehended: 1. All, both men and angels, are in the Lord, and the Lord in them, according to conjunction with Him, or, which is the same, according to reception of love and wisdom from Him. 2. Every one is from these allotted a place in the Lord, thus in heaven, according to the quality of the conjunction or of the reception of Him. 3. Every one in his place has his state distinct from the state of others; and from the common stock he takes up what is assigned him according to his situation, his function, and his need, altogether like each thing in the human body. 4. Every man is initiated into his place by the Lord according to his life. 5. Every one is from infancy brought into that Divine Man whose soul and life is the Lord; and in Him, not out of Him, he is led and taught from His Divine Love according to His Divine Wisdom. But as freedom is not taken away from man, a man cannot be led and taught otherwise than according to reception as by himself. 6. They who receive, are borne to their places by infinite windings, as by meandering streams, almost as the chyle is carried through the mesentery and its lacteals into its receptacle, and from this through the thoracic duct into the blood, and so to its destination. 7. They who do not receive, are separated from those who are within the Divine Man, as the fæces and urine are separated from man. These are arcana of angelic wisdom which man can in some measure comprehend; but there are many more which he cannot.

165. III. *Man is led by the Lord by influx, and taught by enlightenment.* Man is led by the Lord by influx, for leading and inflowing are expressions used concerning love and the will; and man is taught by the Lord by enlightenment, because teaching and enlightening are expressions

properly used concerning wisdom and the understanding. That every man is led by himself from his love, and is led by others according to it, and not from the understanding, is well known. He is led from the understanding and according to it, only when the love or the will makes it; and when this is the case, it can also be said of the understanding that it is led; but still, then it is not the understanding that is led, but the will from which it is. The term influx is used, because it has become customary to say that the soul flows into the body, and that influx is spiritual and not physical, and a man's soul or life is his love or will, as has already been shown; also, because influx is comparatively like the influx of the blood into the heart, and from the heart into the lungs. That there is a correspondence of the heart with the will, and of the lungs with the understanding, and that the conjunction of the will with the understanding is like the influx of the blood from the heart into the lungs, has been shown in the treatise concerning the "Divine Love and Wisdom" (n. 371–432).

166. But man is taught by enlightenment; for teaching and enlightenment are expressions used concerning the understanding; for the understanding, which is man's internal sight, is enlightened by spiritual light, as the eye or man's external sight is enlightened by natural light. The two, also, are taught in similar ways; but the internal sight, which is that of the understanding, is taught from spiritual objects; and the external sight, which is that of the eye, is taught from natural objects. There is spiritual light, and there is natural, alike in outward appearance, but unlike as to the internal; for natural light is from the sun of the natural world, and therefore in itself is dead; but spiritual light is from the Sun of the spiritual world, and is therefore in itself alive. Spiritual light enlightens the human understanding, not natural light. Natural and rational light [*lumen*] is not from this latter, but from the former. It is called natural and rational light [*lumen*], be-

cause it is spiritual-natural; for in the spiritual world there are three degrees of light, heavenly [*celestial*] light, spiritual light, and spiritual-natural light. Heavenly light is a flaming ruddy light; they have it who are in the third heaven. Spiritual light is a white shining light; they have it who are in the middle heaven. And spiritual-natural light is like the light of day in our world; they who are in the ultimate heaven have this light; also they who are in the world of spirits which is mediate between heaven and hell; but in the world of spirits this light with the good is like that of summer on earth, and with the evil like that of winter. It must be known, however, that all the light of the spiritual world has nothing in common with the light of the natural world; they differ as what is alive and what is dead. From which it is manifest that natural light such as is before our eyes does not enlighten the understanding, but spiritual light does this. Man is ignorant of this, because he has heretofore known nothing concerning spiritual light. That in its origin spiritual light is Divine Wisdom or Divine Truth, was shown in the work concerning "Heaven and Hell" (n. 126–140).

167. As the light of heaven has now been spoken of, something must also be said concerning the light of hell. Light in hell is also of three degrees. The light in the lowest hell is like that from burning charcoal; that in the middle hell is like light from the flame of a fire on the hearth; and light in the uppermost hell is like the light from candles, and to some like the light of the moon by night. Nor are these lights natural, but they too are spiritual; for all natural light is dead and extinguishes the understanding; and those who are in hell have the faculty of understanding that is called rationality, as was before shown, and rationality itself is from spiritual light, and not at all from natural light; and the spiritual light which they have from rationality is changed into infernal light, as the light of day to the darkness of night. But still, all in the

spiritual world, both those in the heavens and those in the hells, see in their light as clearly as man sees by day in his; the reason of which is, that the eyesight of all is formed for the reception of the light in which it is. Thus the eyesight of the angels of heaven is formed for the reception of the light it has; and the eyesight of the spirits of hell, for the reception of the light it has, is, comparatively, as with owls and bats, that see objects at night by the evening light, as clearly as other birds see them in the day; for their eyes are formed for the reception of their light. But the difference between these lights is very perceptible to those who look from one light into another; as when an angel of heaven looks into hell, he sees nothing but mere thick darkness there; and when a spirit of hell looks into heaven he sees nothing but thick darkness there. This is because heavenly wisdom is as thick darkness to those who are in hell; and on the other hand, infernal insanity is as thick darkness to those in heaven. From this it may be evident that the light which a man has, is in quality such as his understanding is; and that every one comes into his light after death, for he does not see in other light. And in the spiritual world, where all are spiritual even as to the body, the eyes of all are formed to see from their light. The life's love of every one makes the understanding for itself, and so also the light; for love is like the fire of life, from which is the light of life.

168. As few know any thing of the enlightenment in which the understanding is, with a man who is taught by the Lord, something shall be said of it. There is enlightenment from the Lord, interior and exterior; and there is also enlightenment from man, interior and exterior. There is interior enlightenment from the Lord for man to perceive at the first hearing whether what is said is true or is not true; exterior enlightenment is from this, in the thought. Interior enlightenment from man is from confirmation alone; and exterior enlightenment from man is from knowledge

alone. But something shall be said of these, severally. *From interior enlightenment from the Lord* the rational man at the first hearing perceives whether very many things are true or not true; as for example, that love is the life of faith, or that faith lives from love. From interior enlightenment also man perceives that whatever one loves he wills, and what he wills he does, and consequently that to love is to do; and again, that whatever man believes from love, this too he wills and does, and consequently that to have faith also is to do; and also that an impious man cannot have the love of God, and so cannot have the faith of God. The rational man, from interior enlightenment, as soon as he hears, perceives that God is One; that He is omnipresent; that all good is from Him; also that all things have relation to good and truth; and that all good is from Good itself, and all truth from Truth itself. Man has a perception of these things and others like them, interiorly in himself, when he hears them; he has this perception, because he has rationality, and this is in the light of heaven which enlightens. *Exterior enlightenment* is an enlightenment of the thought, coming from that interior enlightenment; and the thought is in this enlightenment so far as it remains in the perception which it has from the interior enlightenment, and so far as at the same time it has cognitions of truth and good; for from these it draws reasons, by which it has confirmation. Thought from this exterior enlightenment sees a thing on both sides; on the one it sees the reasons that confirm, on the other the appearances that weaken; these it disperses, the others it gathers together. *But the interior enlightenment from man* is wholly different. By it, man sees a thing on one side and not on the other; and when he has confirmed it, he sees it in a light apparently like the light spoken of above, but it is a winter light. For example: A judge who because of gifts and for the sake of gain gives an unjust judgment, after he has confirmed the decision by the laws and

by reasons, sees in it nothing but what is just. Some see the injustice; but as they do not wish to see it, they darken and blind themselves, and so do not see. It is the same with a judge who gives his decisions for the sake of friendship, to gain favor, and from the ties of relationship. With such persons, it is the same with every thing that they catch from the mouth of a man in authority or one of celebrity, or that they have brought out from their own intelligence; they are blind reasoners; for they have their sight from the falsities which they confirm; and falsity closes the sight, while truth opens it. Such persons see no truth from the light of truth, and nothing just from the love of justice, but only from the light of confirmation, which is a delusive light. In the spiritual world they appear like faces with no head, or as faces resembling human faces with wooden heads back of them; and they are called rational animals, because they have rationality potentially. But they have *exterior enlightenment from man*, who think and talk from mere knowledge impressed on the memory; they can scarcely confirm any thing from themselves.

169. These are the differences in enlightenment, and thence in perception and thought. There is an actual enlightenment, by spiritual light; but the enlightenment from that light is not itself apparent to any one in the natural world, for natural light has nothing in common with spiritual light; but this enlightenment has sometimes been apparent to me in the spiritual world, being seen with those who were in enlightenment from the Lord, as a luminous appearance around the head, glowing with the color of the human face. With those, however, who were in enlightenment from themselves, this luminous appearance was not about the head, but about the mouth and above the chin.

170. Besides these kinds of enlightenment, there is also another, by which it is revealed to man in what faith he is, also in what intelligence and wisdom; this revelation is such that he himself perceives the condition in himself

He is admitted into a society where there is genuine faith and where there are true intelligence and wisdom; and there his interior rationality is opened, from which he sees the quality of his faith and his intelligence and wisdom, even to the acknowledgment of it. I have seen some on their way back; and have heard them confess that they had no faith, although in the world they believed they had much, surpassing that of others; so also of their intelligence and wisdom. They were persons who were in faith alone, and in no charity, and who were in their own intelligence.

171. IV. *Man is taught by the Lord through the Word, and doctrine and preaching from it, and thus immediately from Him alone.* It has been said and shown above, that man is led and taught by the Lord alone, and this from heaven and not through heaven or through any angel there; and as he is led by the Lord alone, it follows that he is led immediately and not mediately. But how this is done, will now be told.

172. In the "Doctrine of the New Jerusalem concerning the Sacred Scripture," it has been shown that the Lord is the Word, and that all doctrine of the church must be drawn from the Word. Now because the Lord is the Word, it follows that the man who is taught from the Word is taught by the Lord alone. But as this is not easily comprehended, it shall be illustrated in the following order: 1. The Lord is the Word because the Word is from Him and concerning Him. 2. And because it is the Divine Truth of the Divine Good. 3. So to be taught from the Word is to be taught from Him. 4. Its being done mediately through preaching does not take away the immediateness. First: *The Lord is the Word, because it is from Him and concerning Him.* That the Word is from the Lord, is not denied by any one in the church; but that the Word is concerning the Lord alone, although not denied is unknown; but it is shown in the "Doctrine of the New Jeru-

salem concerning the Lord" (n. 1–7, and n. 37–44); also in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 62–69; n. 80–90; n. 98–100). Now as the Word is from the Lord alone, and is concerning the Lord alone, it follows that when man is taught from the Word, he is taught from the Lord. For the Word is Divine. Who can communicate the Divine, and plant it in the heart, except the Divine Himself, from Whom it is, and of Whom it treats? Wherefore the Lord says, when speaking of His conjunction with the disciples, that *they should abide in Him, and His words in them* (John xv. 7); that *His words are spirit and life* (John vi. 63); and that *He makes His abode with those who keep His words* (John xiv. 20–24). Wherefore to think from the Lord is from the Word, as if through the Word. That all things of the Word have communication with heaven, has been shown in the "Doctrine of the New Jerusalem concerning the Sacred Scripture," throughout. And since the Lord is heaven, this means that all things of the Word have communication with the Lord Himself. The angels of heaver do indeed have communication; but this also is from the Lord. Second: *The Lord is the Word, because it is the Divine Truth of the Divine Good.* That the Lord is the Word, He teaches in John in these words: *In the beginning was the Word, and the Word was with God and the Word was God, and the Word was made Flesh, and dwelt among us* (John i. 1, 14). Because this has been hitherto understood to mean only that God taught man through the Word, therefore it has been explained as a hyperbolical expression; and its being so called implies that the Lord is not the Word itself. This is because they did not know that the Word means the Divine Truth of the Divine Good, or, which is the same, the Divine Wisdom of the Divine Love. That these are the Lord Himself is shown in Part First of the treatise concerning the "Divine Love and Wisdom:" and that they are the Word, is shown in the "Doctrine of

the New Jerusalem concerning the Sacred Scripture" (n. 1–86). How the Lord is the Divine Truth of the Divine Good, shall also be here briefly told. No man is man from the face and the body, but from the good of his love and from the truths of his wisdom; and because a man is man from these, every man also is his truth and his good, or his love and his wisdom; without them, he is not man. But the Lord is Good itself and Truth itself, or, which is the same, is Love itself and Wisdom itself; and these are the Word which was in the beginning with God, and which was God, and which was made Flesh. Third: *So to be taught from the Word is to be taught by the Lord Himself*, because it is from Good itself and from Truth itself, or from Love itself and from Wisdom itself, which are the Word, as has been said; but every one is taught according to his own love's understanding; what is above this, is not permanent. All who are taught by the Lord in the Word, are taught in a few truths in the world, but in many when they become angels; for the interiors of the Word, which are Divine spiritual and Divine heavenly (*celestial*) things, are implanted at the same time, but they are not opened in man until after his death, thus in heaven, where he is in angelic wisdom, which, compared to human wisdom, thus to his former wisdom, is ineffable. That Divine spiritual and Divine heavenly things, which make angelic wisdom, are in all and in every thing of the Word, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 5–26). Fourth: *Its being done mediately through preaching does not take away the immediateness.* The Word cannot be taught otherwise than mediately by parents. teachers, preachers, books, and especially the reading of it. Yet it is not taught by them, but by the Lord through them. This is also known by preachers, who say that they do not speak from themselves but from the Spirit of God; and that all truth, like all good, is from God; they can indeed speak it, and bring it to the understand-

ing of many, but not to the heart of any one; and what is not in the heart, perishes in the understanding; by the heart is meant man's love. From these things it may be seen that man is led and taught by the Lord alone; and immediately by Him, when from the Word. This is the arcanum of the arcana of angelic wisdom.

173. That by means of the Word they also have light who are out of the church and have not the Word, is shown in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 104–113). And as man has light by means of the Word, and has understanding from the light, and as the evil as well as the good have understanding, it follows that from light in its origin there is light in its derivatives, which are perceptions and thoughts on any subject whatever. The Lord says: *Without Me ye can do nothing* (John xv. 5); *A man can receive nothing, except it be given him from heaven* (John iii. 27); and that the Father in the heavens *maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Matt. v. 45). By the sun here, as elsewhere in the Word, in its spiritual sense, is meant the Divine Good of the Divine Love; and by rain, the Divine Truth of the Divine Wisdom. These are given to the evil and the good, and to the just and the unjust; for if they were not given, no one would have perception and thought. That there is one only life, from which there is life to all, was shown above; and perception and thought are of life; perception and thought are therefore from the same fountain from which life is. That all the light which makes the understanding is from the Sun of the spiritual world, which is the Lord, has already been fully demonstrated.

174. V. *Man is led and taught by the Lord in externals to all appearance as by himself.* This is so done in man's externals, but not in internals. No one knows how the Lord leads and teaches man in his internals, as no one knows how the soul operates for the body to see, the ear

to hear, the tongue and mouth to speak, the heart to give motion to the blood, the lungs to breathe, the stomach to digest, the liver and pancreas to distribute, the kidneys to secrete, and countless other things. These things do not come to man's perception and sensation. It is similar with the things which are done by the Lord in the interior substances and forms of the mind, and which are infinitely more numerous; the Lord's operations in them are not apparent to man. But the effects which are numerous are themselves apparent, and also some of the causes producing the effects. These are the externals, in which man is together with the Lord. And as externals make one with internals, for they cohere in one series, therefore no disposition can be made by the Lord in internals except in accordance with the disposition that is made in the externals by means of man. Every one recognizes that man thinks, wills, speaks, and acts to all appearance as from himself; and every one may see that without this appearance man would have no will and understanding, thus no affection and thought, and also no reception of any good and truth from the Lord. Such being the case, it follows that without this appearance there would be no cognition of God, no charity and faith, and consequently no reformation and regeneration, therefore no salvation. From which it is manifest that this appearance is given to man by the Lord for the sake of all these uses; and chiefly that man may have a power to receive and to reciprocate, by which the Lord may be conjoined with him and he with the Lord, and that by this conjunction man may live for ever. This is the appearance here meant.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD NOT HAVE A PERCEPTION AND SENSE OF ANY THING OF THE OPERATION OF THE DIVINE PROVIDENCE, BUT YET SHOULD KNOW AND ACKNOWLEDGE IT.

175. The natural man who does not believe in the Divine Providence, thinks to himself, "What is Divine Providence, when the wicked are advanced to honors and gather wealth more than the good? and when many such things succeed with those who do not believe in a Divine Providence better than with those who do? Yes, when I see that the unbelieving and the impious can bring injury, loss, misfortune, and sometimes death, upon the believing and pious, and this through deceit and malice." And so he thinks, "Do I not see from experience itself as in open day that crafty contrivances, provided a man with ingenious shrewdness can make them seem trustworthy and just, prevail over fidelity and justice? What are other things but necessities, consequences, and things of chance, in which nothing from a Divine Providence appears? Do not necessities belong to nature? Are not consequences the causes flowing out of natural or civil order? And are not things of chance either from unknown causes or from no cause?" So the natural man thinks to himself, ascribing nothing to God, but all things to nature; for one who does not attribute any thing to God, attributes nothing to the Divine Providence; for God and the Divine Providence make one. But the spiritual man says or thinks differently to himself. Although he does not in thought perceive the Divine Providence in its course, nor is sensible of it from the sight of the eye, still he knows and acknowledges it. Now as the appearances that have been mentioned and the fallacies from them have blinded the understanding, and as it can receive no sight unless the fallacies which have brought blindness and the falsities

which have brought thick darkness be dispelled, and as this can be done only by truths, in which is the power of dispelling falsities, therefore these truths are to be unfolded; but for the sake of distinctness, it will be done in the following order: I. If man had a perception and sense of the working of the Divine Providence, he would not act from freedom according to reason; nor would any thing appear to him as from himself. It would be the same if he foreknew events. II. If man clearly saw the Divine Providence, he would intrude *self* in the order and tenor of its course, and pervert and destroy it. III. If man clearly saw the Divine Providence, he would either deny God, or make himself to be God. IV. It is granted man to see the Divine Providence in the back and not in the face; also, in a spiritual state and not in a natural state.

176. I. *If man had a perception and sense of the working of the Divine Providence, he would not act from freedom according to reason; nor would any thing appear to him as his. It would be the same if he foreknew events.* That it is a law of the Divine Providence that man should act from freedom according to reason; and that every thing that a man wills, thinks, speaks, and does should appear to him as from himself; and that without this appearance there would be nothing his to any man, nor would he be his own man [*suus*], thus he would have no *proprium* [*ownhood*]; and so there would be no imputation to him, without which it would be a matter of indifference whether he did evil or good, whether he had the faith of God or the persuasion of hell; in a word, that he would not be man, has been made clear to the understanding in the proper articles above. And now it shall be shown that man would have no liberty to act according to reason, and that there would be no appearance of acting as from himself, if he had a perception and sense of the working of the Divine Providence; since, if he perceived and felt it, he would also be led by it; for the Lord leads all by means of His Divine Providence, and

man does not lead himself except in appearance, as was also shown above. Wherefore if he were led, with a living perception and sensation of being led, he would not be conscious of life; and then almost like a statue he would be impelled to utter sounds and to act. If he still were conscious of life, he would then be led like a man in manacles and fetters, or like a beast before a cart. Who does not see that a man would thus have no freedom? And if he had no freedom, he would have no reason; for every one thinks from freedom and in freedom, and whatever he does not think from freedom and in freedom does not seem to him to be from himself but from another; yes, if you consider it interiorly, you will perceive that he would not have thought, still less reason, and therefore would not be a man.

177. Withdrawing man from evils is the continual work of the Divine Providence. If any one had a perception and sense of this continual work, and yet were not led as one bound, would he not continually struggle against it, and then either strive with God, or mix himself in with the Divine Providence? If the latter, he would make himself also God; if the other, he would release himself from restraint and would deny God. This is clearly manifest, that there would be two powers, continually acting against each other, the power of evil from man and the power of good from the Lord; and when two opposites act against each other, then one conquers or both perish; but in this case if one conquers they both perish; for the evil which belongs to man does not receive good from the Lord in a moment, nor does good from the Lord cast out evil from man in a moment; if either were done in a moment, there would be no life left to the man. These and many other hurtful consequences would ensue, if man were to have a manifest perception or sense of the working of the Divine Providence. But this will be clearly demonstrated in what follows.

178. A foreknowledge of what is to come to pass is not given to man ; and this, too, that he may be able to act from freedom according to reason ; for it is known that, whatever a man loves, he wishes to have in effect, and he leads himself to the effect by reason ; also that there is nothing that a man considers with the reason, which is not from the love that it may come into effect through the thought. Therefore if he knew the effect or event from Divine prediction, the reason would cease to act, and with the reason the love ; for the love rests with the reason in the effect ; and from that it then begins anew. It is reason's very enjoyment, from love to see the effect in thought, — not in effect but before it, or not in the present but in the future. Hence man has what is called Hope, which increases and decreases in the reason as he sees or anticipates the event. The enjoyment is complete in the event ; but it is afterwards obliterated, together with the thought concerning the event. So would it be with an event foreknown. Man's mind is continually in the end, the cause, and the effect, — the three. If one of these is wanting, the human mind is not in its life. The will's affection is the end from which ; the understanding's thought is the cause by which ; and the action of the body, the speech of the lips, and external sensation, are the effects of the end through the thought. That the human mind is not in its life when it is only in the will's affection and nothing else, in like manner when it is merely in the effect, is manifest to any one. Wherefore the mind has no life from one of these separately, but from the three conjointly. This life of the mind would be lessened and would recede in an event foretold.

179. As a knowledge of future events takes away the human itself, which is, to act from freedom according to reason, a knowledge of the future is therefore given to no one ; but it is allowable for every one to form conclusions about the future from reasons ; reason with all that belongs to it is in its life from this. It is for this reason that a

man does not know his lot after death, or know any event before he is in it; for if he knew, he would no longer think from the interior self, how he should do or how he should live so as to come to it; but only from the exterior self, that he is coming; and this state closes the interiors of his mind, in which the two faculties of his life, liberty and rationality, have their chief seat. The desire to know the future is born with most people; but this desire has its origin from a love of evil; it is therefore taken away from those who believe in the Divine Providence, and there is given them a trust that the Lord is disposing their lot; and consequently they do not wish for a foreknowledge of it, lest in some way they should interfere with the Divine Providence. This the Lord teaches by many things in Luke xii. 14–48. That this is a law of the Divine Providence may be confirmed by many things from the spiritual world. Most persons when they come into that world after death wish to know their lot; but they are told that if they have lived well their lot is in heaven, if they have lived wickedly, in hell. But as all, even the evil, fear hell, they ask what they shall do and what they shall believe, to come into heaven; but the answer is, for them to do and believe as they will, but to know that in hell they do not do good nor believe truth, but in heaven. Seek out what is good and what is true, and think the truth and do the good, if thou art able. So every one is left to act from freedom according to reason, in the spiritual world as in the natural; but as they have done in this world, so they do in that; for every one's life awaits him, and hence his lot; for the lot is the life's.

180. II. *If man clearly saw the Divine Providence, he would intrude self in the order and tenor of its course, and pervert and destroy it.* For these things to come distinctly to the perception of the rational man, and of the natural man also, they must be illustrated by examples in this order: 1. Externals are so connected with internals that they

make one in every operation. 2. Man is with the Lord only in certain externals; and if he were at the same time in internals, he would pervert and destroy all the order and tenor of the course of the Divine Providence. But, as before said, these shall be illustrated by examples. First: *Externals are so connected with internals that they make one in every operation.* In illustration of this by examples, take certain parts of the human body. In the whole body and in every part there are externals and internals; its externals are called skins, membranes, and sheaths; the internals are forms variously composed and interwoven, of nerve-fibres and blood-vessels. The sheath that surrounds them, by continuations from itself enters into all the interiors even to the inmosts; thus the external which is the sheath, conjoins itself with all the internals which are the organic forms, fibrous and vascular. From which it follows that as the external acts or is acted upon, so also do the internals act or are acted upon; for throughout they are together in their little bundles. Only take some general covering in the body, the pleura, for example, which is the common covering of the chest, or of the heart and lungs, and examine it with an anatomical eye; or, if you have not made anatomy a study, consult anatomists; and you will find that this general sheath, by various circumvolutions and then by continuations from itself, finer and finer, enters into the inmosts of the lungs, even into the smallest bronchial branches, and into the very follicles that are the beginnings of the lungs; not to mention its subsequent progress through the trachea to the larynx towards the tongue. From which it is manifest that there is a perpetual connection between the outermost and the inmosts; wherefore as the outermost acts or is acted upon, so also do interiors from the inmosts act or are acted upon. For this reason, when this outermost sheath, the pleura, is congested or inflamed or ulcerated, the lungs labor from their inmosts; and, if the disease grows worse, all action of the lungs

ceases, and man dies. It is the same everywhere else in the whole body: as with the peritoneum, which is the common sheath of all the abdominal viscera, and also the sheaths surrounding the several organs, as the stomach, liver, pancreas, spleen, intestines, mesentery, kidneys, and the organs of generation in either sex. Take any one of these abdominal viscera, and either examine it yourself and you will see, or ask those skilled in anatomical knowledge and you will be told. Take, for instance, the liver, and you will find that there is a connection between the peritoneum and the sheath of that organ, and, through the sheath, with its inmosts; for there are perpetual extensions from the sheath, with insertions towards the interior parts, and in this way continuations to the inmosts; and by these means all the parts are so banded together that, when the sheath acts or is acted upon, the whole form acts or is acted upon in like manner. It is the same with the other organs; and this is because in every form the general and the particular, or the universal and the special, by wonderful conjunction, act as one. It will be seen below that what is done in spiritual forms, and in the changes and variations of their state which have relation to the operations of the will and the understanding, is like that which takes place in natural forms and their operations which have relation to motion and action. Now as man works together with the Lord in some external operations, and as the liberty of acting according to reason is taken from no one, it follows that the Lord cannot act otherwise in internals than as He acts together with man in externals. Wherefore if man does not shun and turn away from evils as sins, the external of the thought and will becomes vitiated and destroyed, and their internals at the same time; comparatively as the pleura by its disease called pleurisy, which causes the death of the body. Second: *If man were at the same time in the internals, he would pervert and destroy all the order and tenor of the Divine Providence.* This also

may be illustrated by examples from the human body. If man were to know all the workings of both brains into the fibres, of the fibres into the muscles, and of the muscles into the actions, and from his knowledge of them were to make a disposition of all things as he does of the actions, would he not pervert and destroy all? If man knew how the stomach digests, how the viscera around it take up what is assigned them, elaborate the blood, and distribute it for every work of life, and if in the disposition of these things he were situated as he is in external things, such as eating and drinking, would he not pervert and destroy all? When he cannot make disposition of the external, that seems to be a single thing, without destroying it by luxury and intemperance, what then would he do if he had the disposition of the internals which are without number? Therefore all the internals are wholly exempt from man's will, that he may not enter into them with any will and subject them to his control; excepting only the muscles, which make a covering; and, besides, it is not known how these act; it is only known that they act. So it is with the other organs: as if man were to dispose the interiors of the eye for seeing, the interiors of the ear for hearing, of the tongue for tasting, of the skin for feeling, of the heart for its contraction, of the lungs for breathing, of the mesentery for distributing the chyle, of the kidneys for their work of secretion, of the organs of generation to propagate, of the womb to perfect the embryo, and so on; would he not in ways beyond number pervert and destroy in them the order of progress of the Divine Providence? It is known that man is in externals; as that he sees with the eye, hears with the ear, tastes with the tongue, feels with the skin, breathes with the lungs, impregnates the wife, and so on. Is it not enough for him to know the externals, and to dispose them for the health of body and mind? When he cannot do this, what would be the result if he also had the disposition of internal things? From these things it

may now be evident that if a man clearly saw the Divine Providence, he would intrude *self* in the order and tenor of its course, and pervert and destroy it.

181. It is the same in the spiritual things of the mind as in the natural things of the body, because all the things of the mind correspond to all of the body; therefore also the mind actuates the body in externals, and, in general, at its full pleasure. It actuates the eye to see, the ear to hear, the mouth and tongue to eat and drink, and also to speak, the hands to work, the feet to walk, the generative organs to propagate. The mind moves not only the externals to these actions, but the internals also in all their series, — the ultimates from the inmosts, and the inmosts from the ultimates. So while it is moving the mouth to speak, at the same time it moves the lungs, the larynx, the glottis, the tongue, the lips, each with distinct adaptation to its part of the work, and also the face to be in harmony. It is therefore manifest that what has been said concerning the natural forms of the body, must likewise be said of the spiritual forms of the mind; and that what has been said of the body's natural operations must be said of the mind's spiritual operations; consequently, as man disposes the externals, the Lord disposes the internals; thus in one way if man disposes the externals from himself, and in another if he disposes the externals from the Lord and at the same time as from himself. Man's mind is, moreover, in all its form a man; for it is his spirit, which after death appears a man precisely as in the world; there are therefore similar things in body and mind. Therefore what has been said of the conjunction of externals with internals in the body, is to be understood also of the conjunction of externals with internals in the mind, with the sole difference that one is natural while the other is spiritual.

182. III. *If man clearly saw the Divine Providence, he would either deny God, or make himself to be God.* The merely natural man says to himself, What is Divine Provi-

dence? Is it any thing else or more than a word with the common people, that they have from the priest? Who sees any thing of it? Are not all things in the world done from prudence, wisdom, shrewdness, and spite? And are not all other things thence necessities and consequences? And also there are many contingencies, besides. Does the Divine Providence lie concealed in these? How can it in wiles and craft? Yet it is said that the Divine Providence works all things. Then make me see it, and I will believe in it. Can any one believe in it before he sees it? So says the merely natural man; but the spiritual man says differently; because he acknowledges God, he also acknowledges the Divine Providence, and he also sees it. But he cannot make it manifest to any one who thinks only in nature from nature; for such a one cannot lift his mind above nature and see in its appearances something of the Divine Providence, or from its laws which also are laws of the Divine Wisdom draw conclusions concerning it. Wherefore if he were to see it manifestly, he would confound it with nature, and thus would not only enshroud it with fallacies, but would also profane it; and instead of acknowledging it, he would deny it; and one who in heart denies the Divine Providence, also denies God. It will be thought that God rules all things, or that nature does. He who thinks that God governs all things, thinks that they are governed by Love itself and Wisdom itself, thus by Life itself. But he who thinks that nature governs all things, thinks that they are governed by natural heat and natural light, which nevertheless in themselves are dead because they are from a sun that is dead. Does not what is itself living govern the dead? Can what is dead govern any thing? If you think that what is dead can give life to itself, you are not sane; life must be from Life.

183. That man, if he manifestly saw the Divine Providence and its operation, would deny God, does not appear probable; for it seems as if any one who clearly saw it,

could not but acknowledge it, and thus acknowledge God; yet the opposite is the truth. The Divine Providence never acts in unity with the love in man's will, but constantly against it; for man from his hereditary evil is always panting for the lowest hell, but the Lord by His Providence is continually leading him away and withdrawing him from it, first to a milder hell, then away from hell, and finally to Himself in heaven. This working of the Divine Providence is perpetual. Wherefore if man openly saw or felt this withdrawal or leading away, he would be angry, and would regard God as his enemy, and from the evil of his *proprium* [*ownhood*] would deny Him. Therefore, that man may not know this, he is kept in freedom, from which he knows not but that he leads himself. But let examples serve for illustration: Man by inheritance has the desire to become great; and he also wishes to become rich; and so far as these loves are unrestrained, he wishes to become greater and richer, and at length to be greatest and richest. And he would not rest here; but he would wish to be greater than God Himself, and to own heaven itself. This longing desire lies most deeply hidden in hereditary evil, and consequently in man's life and his life's nature. The Divine Providence does not take away this evil in a moment, for if it did, man would not live; but it takes it away too quietly and gradually for man to know any thing about it. This is done by allowing man to act according to the thought which he makes to be of reason; and then by various means, rational and civil and moral, the Divine Providence leads him away; thus he is led back so far as he can be led in freedom. Nor can evil be taken away from any one unless it appears, is seen, and acknowledged; it is like a wound which does not heal unless opened. If, therefore, man were to see and know that the Lord by His Divine Providence is so working against his life's love from which he has his chief enjoyment, he could not but go in the opposite direction, become enraged, bear witness against it, say hard words; and finally

from his evil remove the operation of the Divine Providence, by denying it and so denying God; especially if he were to see it in the way of his success, himself cast down from honor and stripped of wealth. But it is to be known that the Lord never leads man away from seeking honors or from gathering wealth, but that He leads him from the longing desire to seek honors for the sake of eminence alone, or for the sake of himself; so, too, from gathering wealth for the sake of opulence alone, or for the sake of the riches. But when He leads him away from these, He leads him into the love of uses; to regard eminence not for the sake of himself but for the sake of use, and thus to regard it as belonging to uses, and as his from them, not as belonging to him and to uses from him; and so with opulence. That the Lord continually humbles the proud and exalts the humble, He teaches in many places in the Word; and what He there teaches is also of His Divine Providence.

184. The same is done with other evils in which man is by hereditary transmission, as adulteries, frauds, revenge, blasphemy, and others like these; none of which could be removed unless the liberty of thinking and of willing them were left to man, that so he might remove them as from himself; which nevertheless he cannot do unless he acknowledges the Divine Providence and implores that the work may be done by it. Without that liberty and the Divine Providence together, those evils would be like poison kept within and not discharged, which would soon spread and carry death to the whole system; and they would be like a disease of the heart itself, from which the whole body soon dies.

185. It cannot be better known that this is so than from the condition of men after death, in the spiritual world. Most of those there who in the natural world became great and wealthy, and in honors and wealth regarded themselves only, at first talk about God and the Divine Providence, as if they had acknowledged them in heart. But as

they then manifestly see the Divine Providence, and from it their final lot, which is that they are to come into hell, they join themselves with the devils there, and then not only deny but also blaspheme God; and at last they come into a state of such madness as to acknowledge the more powerful among the devils as their gods, and they desire nothing more ardently than to become gods themselves also.

186. Man would run counter to God, and would also deny Him, if he manifestly saw the workings of His Divine Providence, because he is in the enjoyment of his love, and this enjoyment makes his very life; therefore when man is kept in his life's enjoyment, he is in his freedom; for freedom and that enjoyment make one. If therefore he were to perceive that he is continually led away from his enjoyment, he would be enraged as against one who was desiring to destroy his life, whom he would regard as an enemy. That this may not be, the Lord does not manifestly appear in His Divine Providence, but by it He leads man as silently as a hidden stream or an onward current bears a vessel. Therefore man does not know but that he is constantly in his *proprium* [*ownhood*], for freedom makes one with proprium. It is hence manifest that freedom appropriates to man what the Divine Providence introduces; which would not be so if the Divine Providence made itself manifest. To be appropriated is to become of the life.

187. IV. *It is granted man to see the Divine Providence in the back and not in the face; also, in a spiritual state, and not in his natural state.* To see the Divine Providence in the back and not in the face, is to see after the Providence and not before it; and to see it from a spiritual but not from a natural state, is to see it from heaven and not from the world. All who receive influx from heaven and acknowledge the Divine Providence, and especially those who by reformation have become spiritual, while they see events

in some wonderful series, from interior acknowledgment they as it were see the Divine Providence, and they confess it. They do not wish to see it in the face, that is, before it is in existence; for they fear lest their will should intrude itself into something of its order and tenor. With those who admit no influx from heaven, but only from the world, it is otherwise; especially with those who have become natural from the confirmation of appearances in them. These do not see any thing of the Divine Providence in the back, or after the Providence; but they wish to see it in the face or before it is in existence; and as the Divine Providence works by means, and the means come by man or by the world, therefore whether they see it in the face or the back they attribute it either to man or to nature, and so they confirm themselves in the denial of it. They so attribute it, because their understanding is closed from above, and open only from below, thus closed towards heaven and open towards the world; and it is not granted to see the Divine Providence from the world, but from heaven. I have sometimes thought within myself whether they would acknowledge the Divine Providence if their understanding were opened from above, and they should see as in clear day that nature in itself is dead, and that human intelligence in itself is nothing, while it is from influx that both of them appear to be; and I perceived that they who have confirmed themselves in favor of nature and of human prudence would not; because the natural light flowing in from below would immediately extinguish the spiritual light flowing in from above.

189. The man who has become spiritual by the acknowledgment of God, and wise by a rejection of *proprium* [*ownhood*], sees the Divine Providence in the whole world, and in all and each of the things belonging to it. If he looks at natural things, he sees it; if he looks at civil matters, he sees it; if he looks at spiritual things, he sees it; and this alike in the simultaneous and the suc

cessive relations of things, in ends, in causes, in effects, in uses, in forms, in things great and small. Especially does he see it in the salvation of men, — that Jehovah gave the Word, taught them by it concerning God, concerning heaven and hell, concerning eternal life, and came Himself into the world to redeem and save men. From spiritual light in natural light the man sees these things, and more beside, and the Divine Providence in them. But the merely natural man sees none of these things. He is like one who sees a magnificent temple, and hears a preacher enlightened in Divine things, and says at home that he has seen nothing but a house of stone, and has heard nothing but an articulate sound; or like a near-sighted person, who visits a garden remarkable for its fruits of every kind, and then goes home and tells that he has seen only a forest and trees. Such persons also after death, having become spirits, when they are raised up into the angelic heaven where all things are in forms representative of love and wisdom, do not see any thing, not even that they exist; as I have seen tried with many who have denied the Lord's Divine Providence.

190. There are many things created to be constant, that things not constant may have existence. The constants are the stated changes in the rising and setting of the sun and moon, and of the stars also; their obscuration by interpositions called eclipses; the heat and light from them; the seasons of the year, called spring, summer, autumn, and winter; the times of the day, morning, noon, evening, and night; also the atmospheres, waters, and lands, viewed in themselves; the vegetative faculty in the vegetable kingdom; both the vegetative faculty and the prolific in the animal kingdom; and further, whatever is constantly brought about from these while they are made to pass into act according to the laws of order. These things and many more beside have been from creation; so provided that things of endless variety may exist; for the varying cannot

exist unless in the constant, the steadfast, and the certain. But let examples illustrate: There would not be the varieties of vegetation, if the rising and setting of the sun, and heat and light from the sun in its course, were not constant. Harmony is of endless variety, but it could not be unless the atmospheres were constant in their laws, and the ear in its form. There could not be variety in sight, which is also endless, if the ether in its laws and the eye in its form were not constant; nor of color, unless the light were constant. It is similar with thoughts, words, and actions, which are also of endless variety; these could not be if the organic forms of the body were not constant. Must not a house be fixed, that various things may be done in it by man? A temple, too, that in it there may be various worship, sermons, instruction, and pious meditation? So in other things. As to the varieties themselves which have their existence in the constant, the steadfast, and the certain: they run on to the infinite, and have no end, and yet there is never one wholly the same as another among all the things of the universe or in any one of them; nor can there be in those that are to follow, to eternity. Who disposes these varieties reaching to infinity and eternity, so that they may be in order, but He who created the constant things so that the varieties might have existence in them? And who can dispose the infinite varieties of life in men, but He who is Life itself, that is, Love itself and Wisdom itself? Without His Divine Providence, which is like continual creation, could men's numberless affections and the thoughts from them, and thus the men themselves, be disposed so as to make one? — evil affections and the thoughts from them, one devil that is hell; and good affections and the thoughts from them one Lord in heaven? That the whole angelic heaven is in the Lord's sight as one man, His image and likeness, and that all hell is opposed to it as a human monstrosity, has been stated and shown several times before. These things have been said, be

cause some natural men, even from the constant and steadfast, which are necessary to the end that things variable may have existence in them, seize upon the arguments of their madness in favor of nature and one's own prudence.

THERE IS NO SUCH THING AS ONE'S OWN PRUDENCE; THERE ONLY APPEARS TO BE; AND IT ALSO OUGHT TO APPEAR AS IF THERE WERE; BUT THE DIVINE PROVIDENCE IS UNIVERSAL FROM BEING IN THINGS MOST PARTICULAR, SEVERALLY

191. That there is no such thing as one's own prudence is wholly contrary to the appearance, and is therefore contrary to the belief of many; and for this reason, one who from the appearance believes that human prudence does all things, cannot be convinced unless by reasons from deeper investigation, which are to be gathered from causes; this appearance is an effect, and the causes disclose whence it comes. In this introduction, something shall be said concerning the general belief on this subject. Contrary to the appearance is this teaching of the church, that love and faith are not from man but from God, as also wisdom and intelligence, thus prudence also, and in general all that is good and true. When these teachings are accepted, it must also be accepted that there is no such thing as one's own prudence, but there only appears to be. Prudence comes only from intelligence and wisdom, and these two come only from the understanding and thence the thought of truth and good. What has now been stated is accepted and believed by those who acknowledge the Divine Providence, but not by those who acknowledge human prudence alone. Now the truth must either be what the church teaches, that all wisdom and prudence are from God, or what the world teaches, that all wisdom and prudence are from man. Can they be reconciled in any other way than this, that what the church teaches is the truth, and that what the world teaches is the appearance? For the church draws its proof from the

Word, but the world its from *proprium* [*ownhood*], and the Word is from God and proprium is from man. Since prudence is from God and not from man, the Christian in his devotions prays that God will lead his thoughts, counsels, and deeds; and he also adds, because he from himself cannot. And when he sees any one doing good, he says that he has been led to it by God; and many other things like these. Now can any one speak so unless at the time he believes it interiorly? And to believe it interiorly comes from heaven. But when he thinks within himself, and collects arguments in favor of human prudence, he can believe the opposite; and this is from the world. But the internal faith prevails in those who acknowledge God in heart; and the external faith, in those who do not acknowledge God in heart, however they may with the lips.

192. It has been said that one who from the appearance believes that human prudence does all things, cannot be convinced unless by reasons from deeper investigation, which are to be gathered from causes. Wherefore that reasons gathered from causes may be manifest before the understanding, they must be presented in their order, which will be this: I. All man's thoughts are from the affections of his life's love; and there are no thoughts whatever, nor can there be, apart from them. II. The affections of a man's life's love are known to the Lord alone. III. The Lord by His Divine Providence leads the affections of a man's life's love, and at the same time also the thoughts from which is human prudence. IV. The Lord by His Divine Providence gathers the affections of the whole human race into one form, which is the human. V. Therefore heaven and hell, which are from the human race, are in such form. VI. They who have acknowledged nature alone and human prudence alone, make hell; and they who have acknowledged God and His Divine Providence, make heaven. VII. All these things cannot be

done without its appearing to man that he thinks from himself and makes disposition from himself.

193. I. *All man's thoughts are from the affections of his life's love; and there are no thoughts whatever, nor can there be, apart from them.* What in their essence are the life's love, and the affections and their thoughts, and the sensations and actions from them, existing in the body, was shown above in this treatise, and also in that entitled "Angelic Wisdom concerning the Divine Love and Wisdom," particularly in Parts First and Fifth. Now as from these are the causes from which human prudence flows forth as an effect, it is necessary here also to adduce some things concerning them; for things recorded in earlier pages cannot while so placed be continuously connected with things written later, as they may when repeated and placed in sight together. Earlier in the present treatise, and in the one just named concerning the "Divine Love and Wisdom," it has been demonstrated as follows: In the Lord there are Divine Love and Wisdom; these two are Life itself; from them man has will and understanding, will from the Divine Love and understanding from the Divine Wisdom; the heart and lungs in the body correspond to them; and it may therefore be evident that as the motion of the heart together with the respiration of the lungs governs the whole man as to his body, so the will together with the understanding governs the whole man as to his mind; and thus there are two principles of life in every man, the one natural and the other spiritual, the natural principle of life being the heart's motion, and the spiritual principle of life being the mind's will; and each joins to itself its mate, with which it cohabits and with which it performs the functions of life, the heart joining with itself the lungs, and the will joining with itself the understanding. Now as love is the soul of the will, and wisdom the soul of the understanding, both of them from the Lord, it follows that love is every one's life, and is life of a quality

dependent on its conjunction with wisdom; or, what is the same, that the will is every one's life, and is life of a quality dependent on its conjunction with the understanding. But more concerning these things may be seen above in this treatise, and especially in Parts First and Fifth of the "Angelic Wisdom concerning the Divine Love and Wisdom."

194. It has also been shown in these treatises that the life's love produces from itself subordinate loves, which are called affections, and that they are exterior and interior; also, that taken together they form as it were one dominion or kingdom, in which the life's love is lord or king. It has also been shown that these subordinate loves or affections join to themselves mates, each its own; the interior affections joining to themselves mates called perceptions, and the exterior affections joining to themselves mates called thoughts; and that each cohabits with its own mate, and discharges the offices of its life; and that the conjunction of a pair is like that of life's *esse* [*to be*] with life's *existere* [*to exist*], which is such that one is nothing unless together with the other; for what is the *esse* of life unless it exists? And what the *existere* of life unless it is from the *esse*? Also that the conjunction in the life is like that between tone and harmony, or tone and speech, and in general like that between the heart-beat and the respiration of the lungs; which conjunction is such that one is nothing without the other, and it becomes something by conjunction with the other. There must either be conjunctions in them, or they take place by them. Take tone for an example: Whoever thinks that tone is any thing unless there is in it what makes it distinctive, is mistaken; the tone with man also corresponds with the affection; and because there is always something in it that is distinctive, therefore from the tone of one who is speaking, the affection of his love is recognized; and from the variation of it, which is speech, his thought is recognized. For this reason

the wiser angels, merely from the sound of the voice of one speaking, perceive his life's loves, together with certain affections derived from them. These things have been said that it may be known that no affection is without its thought; nor is any thought without its affection. But more on these subjects may be seen above in the present treatise; also in "Angelic Wisdom concerning the Divine Love and Wisdom."

195. Now as the life's love has its enjoyment, and its wisdom has its pleasantness, so is it with every affection, which in its essence is a subordinate love derived from the life's love as a stream from its fountain, as a branch from its tree, or as an artery from its heart; therefore every particular affection has its enjoyment, and every perception and thought therefrom has its pleasantness. Hence it follows, that the varieties of the enjoyment and the pleasantness make man's life. What is life without enjoyment and pleasantness? It is not any thing animate, but lifeless. Lessen these, and you will grow cold or torpid; let them be taken away, and you will breathe your last and will die. Vital heat is from the enjoyments of the affections, and from the pleasantness of the perceptions and thoughts. Since every affection has its enjoyment, and the thought thence has its pleasantness, it may be evident whence come good and truth, also what good and truth are in their essence. To every one, good is that which is the enjoyment of his affection; and truth is that which is the pleasantness of his thought from the affection; for every one calls that good which, from the love in his will, he feels as enjoyment; and he calls that truth which, from the wisdom of his understanding, he perceives to be pleasantness therefrom. Both flow from the life's love, as water flows from a fountain, or as blood from the heart; taken together they are like a wave, or an atmosphere, in which is the whole human mind. The two, enjoyment and pleasantness, in the mind are spiritual, but in the body they are

natural; on both sides, they make man's life. From this it is manifest what it is in man which is called good, and what it is which is called truth; also what it is in man which is called evil, and which is called falsity; that being evil to him which destroys the enjoyment of his affection, and that being falsity which destroys the pleasantness of his thought that is from it; it is also manifest that evil from its enjoyment and falsity from its pleasantness may be called and may be believed to be good and truth. Goods and truths are indeed changes and variations of state in the forms of the mind; but these are perceived and they live solely by the enjoyments and the pleasantness of good and truth. These things have been presented that it may be known what affection and thought are in their life.

196. Now as it is man's mind, and not the body, which thinks (and it thinks from the enjoyment of its affection), and as man's mind is his spirit which lives after death, it follows that man's spirit is nothing but affection, and thought from affection. That there cannot be any thought without affection, is clearly manifest from spirits and angels in the spiritual world; as all there think from the affections of their life's love, and the enjoyment of these affections encompasses every one as his atmosphere; and as all are there conjoined according to these spheres exhaled from their affections, through their thoughts; the quality of each one also is recognized from the sphere of his life. It may be evident, therefore, that every thought is from affection, and that it is a form of its affection. And so it is with the will and the understanding; so, too, with good and truth; and so with charity and faith.

197. II. *The affections of a man's life's love are known to the Lord alone.* Man knows his own thoughts and thence his intentions, because he sees them in himself; and as all prudence is from them, he also sees this in himself. If, then, his life's love is the love of himself, he comes into

the pride of his own intelligence, and ascribes prudence to himself; and he collects arguments in its favor, and so falls back from the acknowledgment of the Divine Providence. So, too, if his life's love is the love of the world; but this does not cause him to fall back in the same degree. It is thus manifest that these two loves ascribe every thing to man and his prudence, and, if interiorly examined, nothing to God and His Providence. Wherefore, when such men happen to hear that the truth is that there is no human prudence, but that it is the Divine Providence alone which governs all things, if they are wholly atheists they laugh at it; but if they retain in memory something from religion, and it is said to them that all wisdom is from God, at the first hearing they assent; but still inwardly in their spirit they deny it. Such, especially, are those priests who love themselves more than God, and the world more than heaven; or, what is the same, who worship God for the sake of honors and gain, and still have preached that charity and faith, all good and truth, also all wisdom, and even prudence, are from God, and nothing from man. In the spiritual world I once heard two priests disputing with a certain royal ambassador about human prudence, whether it is from God or from man. The dispute was warm. In heart the three believed alike, that human prudence does all things, and the Divine Providence nothing; but the priests, who were then in their theological zeal, said tha nothing of wisdom and prudence is from man; and when the ambassador retorted that in this way nothing of the thought is from him, they said that nothing is. And as the angels perceived that the three believed alike, it was said to the ambassador, Put on the vestments of a priest, and believe that you are a priest, and then speak. He put them on and believed; and then he said loudly that there could not possibly be any thing of wisdom and prudence in man except from God; and with his accustomed eloquence, full of rational arguments, he defended this. After-

wards it was also said to the priests, Lay aside your vestments, and put on the garments of officers of state, and believe yourselves to be such. And they did so; and they then at once thought from the interior self, and they spoke from those arguments that they had inwardly cherished before, in favor of human prudence and against the Divine Providence. After this the three, because they were in the same belief, became cordial friends, and together they entered upon the way of one's own prudence, which leads to hell.

198. It was shown above that a man has no thought except from some affection of his life's love; and that thought is nothing but affection's form. Since, therefore, man sees his thought, and cannot see his affection, for this he feels, it follows that from the sight (which is in the appearance), and not from the affection (which does not come into the sight, but into the feeling), he concludes that one's own prudence does all things. For affection manifests itself only by a certain enjoyment of thought and gratification in reasoning about it; and then this gratification and enjoyment make one with thought in those who from self-love or from love of the world believe in their own prudence; and thought floats on in its enjoyment, like a ship in the current of a stream, to which the master does not attend, regarding only the sails he sets.

199. Man may indeed reflect upon the enjoyment of his external affection, while it acts as one with the enjoyment of some bodily sense; but still he does not reflect that that enjoyment is from the enjoyment of his affection in the thought. For example: when a man of impure life sees a lewd woman, his eye glows from the fire of lasciviousness and from it he feels enjoyment in the body; but yet he does not feel the enjoyment of its affection or concupiscence in the thought, except some desire connected with the body. So a robber in the forest, when he sees travellers; and a pirate on the sea, when he sees vessels; and so on

It is manifest that those enjoyments govern the man's thoughts, and that the thoughts are nothing without them, but he thinks that they are only thoughts, when yet the thoughts are nothing but affections composed into forms by his life's love, so as to be presented in light; for all affection is in heat, and thought is in light. These are external affections of thought, which indeed manifest themselves in the sensation of the body, but rarely in the thought of the mind. But the internal affections of thought, from which the external have their existence, in no wise manifest themselves before man; of them he knows no more than one sleeping in a carriage knows of the road, or than one feels the revolution of the earth. Now since man knows nothing of the things that are going on in the interiors of his mind, infinite beyond number, and yet the few externals which come within the view of the thought are produced from the interiors, and the interiors are governed by the Lord alone by His Divine Providence, and those few externals by the Lord together with the man, how then can any one say that his own prudence does all things? If you were to see but one idea of thought laid open, you would see stupendous things more than tongue can express. That in the interiors of man's mind there are infinite things beyond number, is manifest from the infinite things in the body, from which nothing reaches the sight and sense but action only, in much simplicity; to it, however, thousands of motive or muscular fibres concur, thousands of nervous fibres, thousands of blood-vessels, thousands of things belonging to the lungs which must give their co-operation in every action, thousands in the brains and spinal cord; and many more yet in the spiritual man, which is the human mind, in which all things are forms of affections and thence of perceptions and thoughts. Does not the soul, which disposes interiors, also dispose the actions from them? Man's soul is no other than his will's love, and consequently the love be-

longing to his understanding. Such as this love is, such is the whole man; and the quality is determined by the disposition in externals, in which man is together with the Lord. If, therefore, he attributes all things to himself and to nature, the love of self becomes the soul; but if he attributes all things to the Lord, the love of the Lord becomes the soul; and this love is heavenly, the other infernal.

200. Now as the enjoyments of man's affections, coming from inmosts through interiors to exteriors and at last to the outermosts which are in the body, bear man along, as a wave and the wind bear a ship, and nothing of them appears to man except what goes on in the outermosts of the mind and of the body, how can man claim for himself what is Divine, merely because those few outermosts appear to him as his? Still less ought he to claim to himself what is Divine, when he knows from the WORD that a man cannot take any thing from himself, unless it be given him from heaven; and from REASON, that this appearance has been given him that he may live a man, may see what is good and what is evil, may choose one or the other, may appropriate to himself that which he chooses, so that he may be conjoined reciprocally with the Lord, reformed, regenerated, saved, and may live for ever. That this appearance has been given to man in order that he may act from freedom according to reason, thus as from himself, and not let the hand hang down and wait for influx, was stated and shown above. From this follows, already proved, that which was to be next demonstrated, namely, III. *The Lord by His Divine Providence leads the affections of a man's life's love, and at the same time also the thoughts from which is human prudence.*

201. IV. *The Lord by His Divine Providence gathers the affections* [*of the whole human race*] *into one form, which is the human.* That this is a universal [work] of the Divine Providence, will be seen in the paragraph immediately fol-

lowing. They who ascribe all things to nature also ascribe all things to human prudence; for they who ascribe all things to nature, in heart deny God; and they who ascribe all things to human prudence, in heart deny the Divine Providence; the two things go together. But still both classes, for the sake of their good name and from fear of losing it, are ready to say that the Divine Providence is universal, but that its particulars severally rest with man, and that the several particulars in the aggregate are meant by human prudence. But reflect within yourself what a universal Providence is, when the single particulars are taken away; is it any thing more than a word? For that is called universal which is made up by all single things together, like a general thing existing from particulars. If therefore you take away the single things, what then is the universal but as something which is empty within, and so like a surface with nothing inside, or a complex containing nothing? If the Divine Providence were said to be a universal government, and still nothing is governed by it, but only held in its connection, and the things belonging to government are conducted by others, can this be called a universal government? No king has such a government; for if any king were to allow his subjects to govern all things of his kingdom, he would no longer be a king but would only be called so; thus he would have the dignity of a name only, and not of any reality. Government cannot be predicated of such a king, still less universal government. What is called Providence in God is called prudence in a man. As universal prudence cannot be said to belong to a king, who has reserved but the name, in order that the kingdom may be called a kingdom and may thus be kept together, so there cannot be said to be a universal Providence if men from their own prudence provide all things. And so it is with the name of universal Providence and universal government when applied to nature, and meaning that God created the universe, and endowed nature with

the power of producing all things from itself. In this case, what is universal Providence but a metaphysical term which, except as a term, is a non-entity? Moreover, among those who attribute to nature all that is produced, and to human prudence all that is done, and who still say with the lips that God created nature, there are many who think of the Divine Providence only as of an unmeaning word. But the real truth of the case is, that the Divine Providence is in the smallest particulars of nature severally, and in the smallest particulars of human prudence severally, and that it is universal from them.

202. The Lord's Divine Providence is universal, from being in the smallest particulars severally, in this: He created the universe, that in it there may exist infinite and eternal creation by Himself; and this creation exists by the Lord's forming a heaven from men, to be before Him as one man, His image and likeness. That heaven formed of men is such in the Lord's sight, and that it was the end of creation, is shown above (n. 27–45); also that the Divine, in all that it does, regards the infinite and eternal (n. 46–69). The infinite and eternal which the Lord regards in forming His heaven of men, is that it shall be enlarged to infinity and to eternity; and thus that He may constantly dwell in the end of His creation. This is the infinite and eternal creation, for which the Lord provided by the creation of the universe; and He is constantly in that creation by His Divine Providence. Who that knows and believes from the doctrine of the church that God is infinite and eternal (for it is in the doctrine of all the churches in the Christian world that God the Father, God the Son, and God the Holy Spirit, is infinite, eternal, uncreated, and omnipotent, as may be seen in the Athanasian creed), can be so devoid of reason as not to admit as soon as he hears it, that God cannot do otherwise than regard the infinite and eternal in the great work of His creation? What else can he look to while He looks from Himself? Also that He regards

the same in the human race, from which He forms that heaven which is His own. Now what else can the Divine Providence have for its end than the reformation of the human race, and its salvation? And no one can be reformed by himself, by means of his own prudence, but by the Lord, by means of His Divine Providence. It thus follows that unless the Lord leads a man every moment, even every part of a moment, the man falls back from the way of reformation and perishes. Every change and variation of the state of the human mind makes some change and variation in the series of things present, and therefore of things that follow; why not progressively to eternity? It is like an arrow shot from a bow, which if it missed the direction of the mark in the least when leaving the bow, at a distance of a thousand paces or more, would miss it immensely. So would it be if the Lord did not lead the states of human minds every part of a moment. The Lord does this according to the laws of His Divine Providence; and it is in accordance with these laws for it to appear to man as if he led himself; but the Lord foresees how he leads himself, and continually provides accordingly. That the laws of permission are also laws of the Divine Providence, and that every man can be reformed and regenerated, and that there is not any thing predestined, will be seen in what follows.

203. Since, therefore, every man after death lives for ever, and is allotted a place according to his life, either in heaven or in hell, and as each of these, heaven as well as hell, must be in a form which will act as one, as before stated, and as no one in that form can be allotted any place but his own, it follows that the human race throughout all lands is under the Lord's auspices; and that every one, from infancy even to the end of his life is led by Him in the smallest several particulars, and his place foreseen and at the same time provided. From which it is manifest, that the Divine Providence is universal because it is in the

smallest particulars severally; and that this is the infinite and eternal creation which the Lord provided for Himself by the creation of the universe. Of this universal Providence man does not see any thing; and if he did, it could only appear in his eyes as the scattered piles and collected material from which a house is to be built appear to those passing by; but by the Lord it is seen as a magnificent palace, with its work of construction and enlargement ever going on.

204. V. *Heaven and hell are in such form.* That heaven is in the human form, has been made known in the work concerning "Heaven and Hell," published in London in 1758 (n. 59–102); also in the treatise concerning the "Divine Love and Wisdom;" and also in several passages of the present treatise. Further proof will therefore be omitted. It is said that hell, too, is in human form; but it is in a monstrous human form, such as the devil is in, by whom is meant hell in the whole complex. It is in human form, because those who are there, too, were born men, and they also have the two human faculties called liberty and rationality; although they have abused liberty, in willing and doing evil, and rationality, in thinking and confirming it.

205. VI. *They who have acknowledged nature alone and human prudence alone, make hell; and they who have acknowledged God and His Divine Providence, make heaven.* All who lead an evil life, interiorly acknowledge nature and human prudence alone; the acknowledgment of these is inwardly hidden in all evil, howsoever it may be covered over with goods and truths; these are only borrowed clothing, or like wreaths of perishable flowerets, put on lest evil should appear in its nakedness. Owing to this general covering, it is not known that all who lead an evil life interiorly acknowledge nature alone and human prudence alone; for by the covering this is hidden from sight; but still that their acknowledgment is such, may be evident from the origin and cause of their acknowledgment of

these ; that this may be disclosed, it shall be told whence man's own prudence is, and what it is ; next, whence the Divine Providence is, and what it is ; then, who and of what quality are those of each class ; and lastly, that they who acknowledge the Divine Providence are in heaven, and they who acknowledge their own prudence are in hell.

206. *Whence and what man's own prudence is :* It is from man's proprium [ownhood], which is his nature, and is called his soul from his parent. This proprium is the love of self and the love of the world from it, or is the love of the world and the love of self from it. The love of self is such that it regards self only, and others as of but little consequence or as of no account ; if it considers any as of some importance, it is only so long as they honor and pay court to it. Inmostly in that love, like the endeavor to make fruit and to make offspring in the seed, is hidden the desire to become a magnate, and if possible a king, and if then possible a god. A devil is such ; for he is self-love itself ; he is such that he adores himself, and favors no one who does not also adore him ; another devil like himself he hates, because he wishes to be adored alone. As there is no love without its mate, and the mate of love or of the will in man is called the understanding, when self-love inspires its mate the understanding with its own love, this in the mate becomes pride, which is the pride of one's own intelligence ; one's own prudence is from this. Now as it is the will of self-love to be sole lord of the world, thus also a god, therefore the lusts of evil which are derivatives of self-love have the life that is in them from it ; as do also the perceptions belonging to the lusts, which are devices ; and likewise the enjoyments belonging to the lusts, which are evils ; and the thoughts belonging to the enjoyments, which are falsities. They are all like servants and attendants of their lord, and act at every nod of his, not knowing that they are not acting but acted upon ; they are acted upon by self-love, through the pride of their own intelli

gence. Thus it is that in every evil, from its origin, there lies hid one's own prudence. The acknowledgment of nature alone is also hidden in it, because self-love has closed the window of its roof by which heaven is open, and also the side-windows lest it should see and hear that the Lord alone governs all things, and that nature in itself is dead, and that man's proprium [ownhood] is hell, and consequently the love of the proprium is a devil; and then, with closed windows, it is in the darkness, and there it makes its hearth, at which it sits with its mate, and in a friendly way they reason in favor of nature and against God, and in favor of one's own prudence and against the Divine Providence.

207. *Whence and what the Divine Providence is.* It is the Divine operation in the man who has removed the love of self; for the love of self is, as has been said, the devil; and lusts and their enjoyments are the evils of his kingdom, which is hell; this being removed, the Lord enters with affections of the love of the neighbor, and opens the window of his roof, and then the side-windows, and makes him see that there is a heaven, a life after death, and eternal happiness; and by the spiritual light and at the same time by the spiritual love then flowing in, He makes him acknowledge that God governs all things by His Divine Providence.

208. *Who and of what quality are those of each class.* Those who acknowledge God and His Divine Providence, are as the angels of heaven, who are averse to being led by themselves and love to be led by the Lord. A token that they are led by the Lord, is that they love the neighbor. But those who acknowledge nature and their own prudence, are as the spirits of hell, who are averse to being led by the Lord and love to be led by themselves; if they have been the great men of the kingdom, they wish to rule over all things; so, too, if they have been primates of the church; if they have been judges, they pervert judgment, and ex-

ercise arbitrary power over the laws; if they have been learned, they apply the truths of science to the confirmation of man's proprium [ownhood] and of nature; if they have been merchants, they act as robbers; if husbandmen, as thieves. They are all enemies of God, and scoffers at the Divine Providence.

209. It is remarkable that when heaven is opened to such persons, and it is told them that they are insane, and this is also made manifest to their very perception, which is done by influx and enlightenment, still out of indignation they shut heaven on themselves, and look to the earth under which is hell. This takes place with those in the spiritual world who are still out of hell, and who are such in character. And from this is manifest the error of those who think, When I have seen heaven, and have heard angels talking with me, I shall acknowledge. Their understanding acknowledges; but if the will does not at the same time, still they do not acknowledge; for the will's love inspires the understanding with whatever it desires, and not the reverse; yes, it destroys in the understanding every thing that is not from itself.

210. VII. *All these things cannot be done without its appearing to man that he thinks from himself and makes disposition from himself.* It has been fully demonstrated in what has gone before, that man would not be man unless it appeared to him as if he lived from himself; and that so he thinks and wills, speaks and acts as from himself. From which it follows, that unless man as from his own prudence disposes all things belonging to his employment and life, he cannot be led, and disposition of him cannot be made, from the Divine Providence; for he would be like one standing with hands hanging down, mouth open, eyes shut, and breath held, in expectation of influx; he would thus divest himself of humanity, which he has from the perception and the sensation that he lives, thinks, wills, speaks, and acts as from himself; and he would at the

same time divest himself of his two faculties, liberty and rationality, by which he is distinguished from beasts. That without that appearance a man would not have capacity to receive and to reciprocate, and thus would not have immortality, has been demonstrated above in the present treatise, and also in that concerning the "Divine Love and Wisdom." Wherefore, if you wish to be led by the Divine Providence, use prudence, as a servant and minister who faithfully dispenses the goods of his master. This prudence is a talent given to the servants to trade with, an account of which they must render (Luke xix. 13–28; Matt. xxv. 14–31). The prudence itself seems to man as his own; and it is believed to be his own, so long as man keeps shut up within him the deadliest enemy of God and the Divine Providence, the love of himself. This has its abode in every man's interiors from birth; if you do not recognize it (for it does not wish to be recognized), it dwells securely, and guards the door lest man should open it, and itself be then cast out by the Lord. This door is opened by man by his shunning evils as sins as from himself, with the acknowledgment that he does it from the Lord. This is the prudence with which the Divine Providence acts as one.

211. The Divine Providence works so secretly that scarcely any one knows of its existence, in order that man may not perish. For man's proprium [ownhood], which is his will, in no wise acts as one with the Divine Providence; man's proprium has an inborn enmity against it; for the proprium is the serpent that seduced the first parents, of which it is said, *I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head* (Gen. iii. 15). The serpent is evil of every kind; its head is self-love; the Seed of the woman is the Lord; the enmity which is established, is between the love belonging to man's proprium and the Lord, thus also between man's own prudence and the Lord's Divine Providence; for his

own prudence is continually lifting up its head, and the Divine Providence is continually putting it down. If man felt this, he would be angry and enraged with God, and would perish; but while he does not feel it, he may be angry and enraged with men and with himself, and also with fortune, by which he does not perish. For this reason the Lord by His Divine Providence continually leads man in freedom, and the freedom appears to him only as his own. And to lead man in opposition to himself in freedom, is like raising a heavy and resisting weight from the earth by screws; owing to the power of which, the weight and resistance are not felt; and it is like a man in company with an enemy who has it in mind [*animus*] to kill him, which he then does not know; and a friend leads him away by unknown paths, and afterwards discloses the intention [*animus*] of his enemy.

212. Who does not speak of fortune? And who does not acknowledge it, as he speaks of it, and as he knows something of it from experience? But who knows what it is? That it is something, because it is and is given, cannot be denied; and a thing cannot be and be given without a cause; but the cause of this something, or of fortune, is unknown. Lest fortune should be denied, however, from mere ignorance of its cause, take dice or cards, and play, or talk with those who play. Does any one of them deny fortune? for they play with it, and it with them, in a wonderful way. Who can succeed against fortune if it is set against him? Does it not then laugh at prudence and wisdom? While you shake the dice and shuffle the cards, does not fortune seem to know and to control the turns and the movements of the muscles of the hand, to favor one party more than the other, from some cause? And can a cause be given from any other source than the Divine Providence in ultimates? where by constancy and by change it deals wonderfully with human prudence, and still conceals itself. It is known that the gentiles formerly ac

knowledged Fortune and built her a temple, as did the Italians in Rome. Of this fortune, which is, as was said, the Divine Providence in ultimates, I have been permitted to learn many things, which I am not at liberty to make known; from which it has become manifest to me that it is no illusion of the mind, nor sport of nature, nor a something without a cause, for this is not any thing; but that it is evidence to the eye that the Divine Providence is in the smallest particulars of man's thoughts and actions, severally. Since the Divine Providence is in the smallest single particulars of things even of so little consequence and trifling, why not in those of things that are not insignificant and trifling, as the affairs of peace and war in the world, and the things of safety and of life in heaven?

213. But I know that human prudence brings the rational to its side more than the Divine Providence does; because the Divine Providence does not show itself, but human prudence does. It is of easier acceptance that there is one only Life, which is God, and that all men are recipients of life from Him, as frequently shown before; and yet this is the same thing, for prudence belongs to the life. Who in his reasoning does not speak in favor of one's own prudence and in favor of nature, while speaking from the natural or external man? Who also in his reasoning does not speak in favor of the Divine Providence and of God, while speaking from the spiritual or internal man? But, I say to the natural man, Pray write books, one in favor of man's own prudence, the other in favor of nature, and fill them with arguments plausible, probable, likely, and in your judgment solid; and then give them into the hand of any angel; and I know that the angel will write, underneath, these few words, They are all Appearances and Fallacies.

THE DIVINE PROVIDENCE REGARDS ETERNAL THINGS AND TEMPORAL THINGS SO FAR ONLY AS THEY ACCORD WITH THE ETERNAL.

214. That the Divine Providence regards eternal things, and temporal things so far only as they make one with eternal, is to be demonstrated in the following order: I. Temporal things relate to dignities and riches, thus to honors and possessions, in the world. II. Eternal things relate to spiritual honors and wealth, which are of love and wisdom, in heaven. III. By man, things temporal and eternal are separated; but they are conjoined by the Lord. IV. The conjunction of things temporal and eternal is the Lord's Divine Providence.

215. I. *Temporal things relate to dignities and riches, thus to honors and possessions, in the world.* Temporal things are many, yet they all relate to dignities and riches. By temporal things are meant such as either perish with time, or cease only with man's life in the world; but by eternal things are meant those which do not perish and cease with time, thus not with life in the world. Since, as has been stated, all temporal things have relation to dignities and riches, it is important to know the following, namely, What dignities and riches are, and whence they are; Of what quality is the love of them for their own sake, and of what quality is the love of them for the sake of uses; That these two loves are distinct from each other like hell and heaven; That the difference between these loves is with difficulty known by man. But of these separately. First: *What dignities and riches are, and whence they are.* Dignities and riches in the most ancient times were altogether different from what they afterwards gradually became. Dignities in the earliest times were such only as there are between parents and children; they were dignities of love, full of respect and veneration; not because of

birth from them, but on account of instruction and wisdom received from them, being another birth, in itself spiritual, because it was the birth of their spirit. This was the only dignity in the earliest times; for tribes, families, and households then dwelt apart, and not under general governments as at this day. This dignity was in the father of the family. Those times were called by the ancients the Golden Ages. But after those times, the love of rule from the mere enjoyment in that love gradually made its invasion; and because there then came in at the same time enmity and hostility against those who were not willing to yield submission, tribes, families, and houses gathered themselves together from necessity into general communities, and appointed over themselves one whom they at first called judge, and afterwards prince, and finally king and emperor; and they also then began to protect themselves by towers, earth-works, and walls. From the judge, prince, king, or emperor, as from the head into the body, the lust of ruling spread as a contagion to others; thence sprung up degrees of dignity, and also honors according to them; and with these the love of self, and the pride of one's own prudence. Something like this took place with the love of riches. In the earliest times, when tribes and families dwelt distinct from one another, there was no other love of riches than a desire to possess the necessaries of life, which they procured for themselves by flocks and herds, and by their lands, fields, and gardens, which furnished them food. Among the necessaries of their life, were also neat houses, furnished with useful things of every kind, and also clothing; the parents, children, servants, and maids in a house, were engaged in the care of all these things and in the necessary work. But after the love of rule had entered and destroyed this republic, the love of possessing wealth beyond their necessities also entered, and grew to such a height that it desired to possess the wealth of all others. These two loves are like blood-relations; for he who wishes

to rule over all things, also desires to possess all things; for thus all others become servants, and they alone masters. This is clearly manifest from those within the papal jurisdiction, who have exalted their dominion even into heaven to the throne of the Lord, upon which they have placed themselves; for they also seek to grasp the wealth of all the earth, and they enlarge their treasuries without end. Second: *Of what quality is the love of dignities and riches for their own sake; and of what quality is the love of dignities and riches for the sake of uses.* The love of dignities and honors for the sake of dignities and honors, is the love of self, — properly it is the love of rule, from the love of self; and the love of riches and wealth for the sake of riches and wealth, is the love of the world, — properly, the love of possessing the goods of others by any art whatever. But the love of dignities and riches for the sake of uses, is the love of uses, which is the same as the love of the neighbor; for that for the sake of which man acts, is the end from which he acts; and this is first or primary; but other things are means and are secondary. As to the love of dignities and honors for their own sake, which is the same as the love of self, — properly, as the love of rule, from the love of self, — it is the love of proprium [*ownhood*], and man's proprium is every evil. Man is therefore said to be born into all evil, and what he has hereditarily is said to be nothing but evil. What man has hereditarily is his proprium, in which he is, and into which he comes by the love of self, and especially by the love of ruling that comes from his self-love; for the man who is in that love regards nothing but himself, and so immerses his thoughts and affections in his proprium. From this it is, that in the love of self there is the love of doing evil. The reason is, because the man loves not the neighbor, but himself alone; and one who loves only himself, sees others only as apart from himself, or as of but little consequence, or as of no account, whom he despises in comparison with himself, ac-

counting it nothing to inflict evil on them. For this reason, one who, from the love of himself, is in the love of ruling, thinks nothing of defrauding the neighbor, of committing adultery with his wife, of defaming him, of breathing revenge against him even to the death, of cruelty towards him, and so on. Man contracts this condition because the devil himself, with whom he has become conjoined and by whom he is led, is nothing else than the love of ruling from the love of self; and he who is led by the devil, that is, by hell, is led into all these evils; and he is led continually by means of the enjoyments of these evils. In consequence of this, all who are in hell wish to do evil to all; but they who are in heaven wish to do good to all. From the opposition between them, there exists what is intermediate; man is in this, and in it he is as it were in equilibrium, so that he can turn either to hell or to heaven; and so far as he favors the evils of self-love, he turns toward hell; but so far as he removes those evils from him, he turns toward heaven. It has been given me to feel of what quality and how great is the enjoyment of the love of ruling from the love of self. I was let into it for the purpose of becoming acquainted with it; and it was such as to exceed all the enjoyments that there are in the world; it was an enjoyment of the whole mind from its inmosts to its ultimates; but in the body it was felt only as an agreeable and pleasurable sensation in the swelling breast; and it was also given me to feel that from that enjoyment, as from their fountain, gushed forth the enjoyments of all evils, as of adultery, revenge, fraud, blasphemy, and of evil-doing in general. There is also a similar enjoyment in the love of possessing the property of others by whatever art, and from the love in the lusts that are derived from it; yet not in the same degree, unless this love is conjoined with the love of self. But as regards dignities and riches not for their own sake but for the sake of uses: this love of them is not love of the dignities and riches, but love of the uses,

to which love dignities and riches are of service as means; this love is heavenly. But more on this subject hereafter. Third: *That these two loves are distinct from each other like hell and heaven*, is manifest from what has just been said; to which I will add, that all who from the love of self are in the love of rule are as to the spirit in hell, whoever they are, whether great or small; and that all who are in that love are in the love of all evils; and if they do not commit them, still in their spirit they believe them allowable; and consequently they do them in body when dignity and honor and the fear of the law do not hinder; and what is more, the love of rule from the love of self inmostly conceals in itself hatred against God, consequently against the Divine things which belong to the church, and especially against the Lord. If God is acknowledged, it is done only with the mouth; and if the Divine things of the church are acknowledged, it is done from a fear of losing honor. The reason why that love inmostly conceals hatred against the Lord, is because there is inmostly in it the desire to be God; for it worships and adores itself alone. Hence, if any one honors it so far as to say that it has Divine wisdom, and is the deity of the world, it loves him cordially. Not so with the love of dignities and riches for the sake of uses; this love is heavenly, for, as was said, it is the same as the love of the neighbor. By uses are meant goods; and, therefore, by doing uses is meant doing goods; and by doing uses or goods is meant serving others and ministering to them. Although they who do this have dignity and wealth, yet they regard them only as means for performing uses, thus for serving and ministering. Such are meant by these words of the Lord: *Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant* (Matt. xx. 26, 27). To them, also, is dominion in heaven intrusted by the Lord; for to them this is a means of doing uses or goods, thus of serving; and when uses or goods are the ends or loves,

then they do not rule, but the Lord, for all good is from Him. Fourth: *The difference between these loves is with difficulty known by man,* because most of those who have dignity and wealth also do uses; but they do not know whether they do them for their own sake or for the sake of the uses; and they know it the less because in the love of self and the world there is more of the fire and ardor of doing uses than they possess who are not in the love of self and the world; but the former do uses for the sake of fame or profit, thus for the sake of themselves; but they who do uses for the sake of the uses, or goods for the sake of the goods, do them not from themselves but from the Lord. The difference between them can with difficulty be recognized by man, because he knows not whether one is led by the devil or by the Lord. One who is led by the devil does uses for the sake of himself and the world; but one who is led by the Lord does uses for the sake of the Lord and heaven; and they who shun evils as sins all do uses from the Lord, but they who do not shun evils as sins all do uses from the devil; for evil is the devil, and use or good is the Lord. In this way and in no other is there a cognition of the difference. In the external form they both look alike; but in the internal form they are wholly unlike; one is like gold within which is dross, but the other is like gold with pure gold within; and one is like artificial fruit, which in the external form appears like fruit from a tree, when yet it is colored wax enclosing within it dust or bitumen; while the other is like a noble fruit, pleasing in taste and smell, and containing seeds within.

216. II. *Eternal things relate to spiritual honors and wealth, which are of love and wisdom, in heaven.* Since the enjoyments of the love of self, which are also the enjoyments of the lusts of evil, are called good by the natural man, and as he also confirms them to be good, he therefore calls honors and wealth Divine blessings. But when this

natural man sees that the evil as well as the good are exalted to honors and promoted to wealth, and still more when he sees the good despised and in poverty, and the evil in glory and opulence, he thinks to himself, Why is this? It cannot be of the Divine Providence; for if that governed all things it would heap honors and wealth upon the good, and would afflict the evil with poverty and contempt, and would thus drive the evil to the acknowledgment that there is a God and a Divine Providence. But the natural man, unless enlightened by the spiritual man, that is, unless he is at the same time spiritual, does not see that honors and wealth may be blessings, and also may be curses; and that when they are blessings they are from God, and when curses, are from the devil. That honors and wealth are also given by the devil is known; for owing to this he is called the prince of the world. Now as it is not known when honors and wealth are blessings, and when they are curses, it must be told; and in the following order: 1. Honors and wealth are blessings, and they are curses. 2. Honors and wealth, when they are blessings, are spiritual and eternal; but when they are curses, they are temporal and perishable. 3. The honors and wealth which are curses, compared with those which are blessings, are as nothing to every thing, or as that which in itself is not to that which in itself is.

217. These three points are now to be illustrated separately. First: *Honors and wealth are blessings, and they are curses.* General experience witnesses that both the pious and the impious, or both the just and the unjust, that is, both the good and the evil, alike enjoy dignities and wealth; and yet it cannot be denied by any one that the impious and unjust, that is, the wicked, come into hell; while the pious and just, that is, the good, come into heaven. This being true, it follows that dignities and riches, or honors and wealth, are blessings or are curses, and that they are blessings to the good and curses to the evil. In

the work concerning "Heaven and Hell," published at London in the year 1758 (n. 357–365), it is shown that in heaven there are both rich and poor, both great and small, and in hell also; from which it is manifest that dignities and riches were blessings in the world to those who are now in heaven, and that they were curses in the world to those now in hell. But whence they are blessings, and whence they are curses, any one may know if he only reflects a little upon the subject from reason; that is, he may know that they are blessings to those who do not set the heart in them, and curses to those who do set the heart in them. To set the heart in them is to love oneself in them; and not to set the heart in them is to love uses and not self in them. What the difference is between these two loves, and what its quality, was told above (n. 215). To which it must be added that dignities and wealth seduce some, and some they do not seduce. They seduce while they excite the loves of man's proprium [*ownhood*] which is self-love (and that this is the love of hell, which is called the devil, was also told above); but they do not seduce while they do not excite this love. That the evil as well as the good are exalted to honors and advanced to wealth, is because the evil equally with the good do uses; but the evil do them for the sake of honors and profit to their own person; but the good, for the sake of the honor and profit of the thing itself [for which they work]. The good regard the honors and profit of the thing itself as principal causes, and those to their own person as instrumental; but the evil regard the honors and profit to the person as principal causes, and those of the thing as instrumental. But who does not see that the person, his function, and honor, are for the sake of the thing to which he ministers, and not the reverse? Who does not see that the judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the reverse? And therefore every one according to the laws of

the kingdom, has dignity and honor according to the dignity of the work that it is his office to perform. And who does not see that the difference is like that between the principal and the instrumental? One who attributes to himself or to his own person the honor belonging to the thing, appears in the spiritual world, while a representation is made of it, as a man with the body inverted, feet up and head down. Second: *Dignities and wealth, when they are blessings, are spiritual and eternal; and when curses, are temporal and perishable.* There are dignities and wealth in heaven as in the world, for there are governments there, and consequently administrations and functions; business is also transacted from which comes wealth, since there are societies and assemblies there. The universal heaven is distinguished into two kingdoms, one of which is called the heavenly [*celestial*] kingdom, the other the spiritual; and each kingdom into societies without number, larger and smaller; all of which, with all who are in them, are ordered according to differences of love, and thence of wisdom; the societies of the heavenly [*celestial*] kingdom according to the differences of heavenly love which is love to the Lord, and the societies of the spiritual kingdom according to the differences of spiritual love which is love towards the neighbor. As there are such societies, and all who are in them have been men in the world, and therefore retain in them the loves which they had in the world (with the difference that they are now spiritual, and that the dignities and wealth are themselves spiritual in the spiritual kingdom and heavenly in the heavenly kingdom), consequently they have dignities and wealth more than others who have love and wisdom more than others; and they are those to whom dignities and wealth were blessings in the world. From this may be seen the nature of spiritual dignities and wealth, as belonging to the thing and not to the person. A person who is in dignity there, is indeed in magnificence and glory like that of kings on earth; yet the

dignity itself they do not regard as any thing, but the uses, in the ministration and discharge of which they are engaged. They indeed receive honors, suited to the dignity of each one; but they do not attribute them to themselves, but to the uses; and because all uses are from the Lord, they attribute the honors to Him from whom they come. Such, therefore, are spiritual dignities and wealth which are eternal. But the case is different with those to whom dignities and wealth in the world were curses. Because they attributed them to themselves and not to the uses, and because they did not wish to have uses govern them but they wished to control uses, regarding them as uses so far only as they were serviceable to their honor and their glory, they therefore are in hell, and are vile slaves there, despised and miserable. Therefore because their dignities and wealth perish, they are called temporal and perishable. Of these two classes the Lord thus teaches: *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also* (Matt. vi. 19–21). Third: *The dignities and wealth which are curses, compared with those which are blessings, are as nothing to every thing; or as that which in itself is not, to that which in itself is.* Every thing which perishes, and does not become any thing, inwardly in itself is not any thing; outwardly, indeed, it is something, yes, it seems to be much, and to some it seems to be every thing while it lasts; but not inwardly in itself. It is like a surface, with nothing within it; and like an actor in royal robes, when the play is over. But that which remains for ever is in itself something perpetually, thus every thing; and it also Is, for it does not cease to be.

218. III. *By man, things temporal and eternal are separated; but they are conjoined by the Lord.* This is because

all things pertaining to man are temporal, and from them man may be called temporal; and all things pertaining to the Lord are eternal, and from these the Lord is called eternal. Temporal things, too, are those which have an end and perish; but eternal things are those which have no end and do not perish. Any one may see that the two cannot be conjoined unless by the Lord's infinite wisdom; and thus that they can be conjoined by the Lord, and not by man. But that it may be known that the two are separated by man, and are conjoined by the Lord, it must be demonstrated in this order: 1. What temporal things are, and what eternal things. 2. Man is in himself temporal, and the Lord is in Himself eternal; and therefore from man can proceed only what is temporal, and from the Lord only what is eternal. 3. Temporal things separate from themselves the eternal, and things eternal conjoin the temporal to themselves. 4. The Lord conjoins man with Himself by appearances: 5. Also by correspondences.

219. But these points must be illustrated and confirmed one by one. First: *What temporal things are, and what eternal things.* Temporal things are all those which are proper to nature, and which consequently are proper to man. The things proper to nature are especially spaces and times, both of them having limit and termination; the things thence proper to man, are those which belong to his own will and understanding, and consequently to his affection and thought, and especially to his prudence; it is known that these are finite and limited. But things eternal are all that are proper to the Lord, and that from Him are as if proper to man. Things proper to the Lord are all infinite and eternal, thus without time, consequently without limit and without end. Things which are thence as if proper to man, are likewise infinite and eternal; yet no part of them is man's, but they are of the Lord alone in man. Second: *Man is in himself temporal, and the Lord is in Himself eternal; and therefore from man can proceed only*

what is temporal, and from the Lord only what is eternal. It was stated above that man in himself is temporal, and the Lord in Himself eternal. As nothing but what is in any one can proceed from him, it follows that from man can proceed nothing but what is temporal, and from the Lord nothing but what is eternal. For the infinite cannot proceed from the finite; that it can, is a contradiction. But still the infinite can proceed from the finite, yet not from the finite but from the infinite through the finite. On the other hand, the finite cannot proceed from the infinite; that it can, is also a contradiction; yet the finite can be produced by the infinite; but this is creating, not proceeding. On this subject see "Angelic Wisdom concerning the Divine Love and Wisdom," from beginning to end. Wherefore, if from the Lord there proceeds what is finite, as is the case in many things in man, it does not proceed from the Lord but from the man; and it can be said to be from the Lord through the man, because it appears so. This may be illustrated by these words of the Lord: *But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil* (Matt. v. 37). Such is the discourse of all in the third heaven; for they never reason about Divine things, whether this is so or not so; but from the Lord they see in themselves that it is so, or is not so. Wherefore reasoning concerning Divine things, whether they are so or not, comes from the reasoner's not seeing them from the Lord, but wishing to see from himself; and what man sees from himself is evil. But still the Lord is not only willing that a man should think and talk of Divine things, but should also reason about them, for the end that he may see a thing to be so or not so; and this thought, conversation, or reasoning, provided the end is to see the truth, may be said to be from the Lord in man; but it is from the man even till he sees the truth and acknowledges it. Meanwhile it is only from the Lord that he has ability to think, to talk, and to reason; for he has

this ability from the two faculties called liberty and rationality, and man has these faculties from the Lord alone. Third: *Temporal things separate from themselves the eternal, and things eternal conjoin the temporal to themselves.* That temporal things separate eternal things from themselves, means that man does so, who is temporal from the temporal things in him; and that eternal things conjoin temporal things to themselves, means that the Lord does so, Who is eternal from the eternal things in Himself, as was said above [n. 218]. In the foregoing pages it is shown that there is a conjunction of the Lord with man, and a reciprocal conjunction of man with the Lord; but that the reciprocal conjunction of man with the Lord is not from man, but from the Lord; also that man's will runs counter to the Lord's will; or, what is the same thing, man's own prudence runs counter to the Lord's Divine Providence. From this it follows, that man from his temporal things separates from himself the Lord's eternal things, but that the Lord conjoins His eternal things with man's temporal things, that is, Himself with man and man with Himself. As these points have been fully treated in what has gone before, further confirmation is not needed. Fourth: *The Lord conjoins man with Himself by appearances.* For the appearance is that man from himself loves the neighbor, does good, and speaks truth. Unless these appeared to man as if from him, he would not love the neighbor, do good and speak truth, thus would not be conjoined with the Lord. But as love, good, and truth are from the Lord, it is manifest that the Lord conjoins man with Himself by appearances. But of this appearance, and of the Lord's conjunction with man, and of man's reciprocal conjunction with the Lord by it, it has been fully treated above. Fifth: *The Lord conjoins man with Himself by correspondences.* This is done with the Word as the medium, the literal sense of which consists of mere correspondences. That by this sense there is conjunction of the Lord with man,

and a reciprocal conjunction of man with the Lord, is shown in the "Doctrine of the New Jerusalem concerning the Sacred Scripture," from beginning to end.

220. IV. *The conjunction of things temporal and eternal in man is the Lord's Divine Providence.* But as these things cannot fall into the understanding's first perception unless they are first arranged in order, and are unfolded and demonstrated according to it, therefore this shall be the order: 1. It is from the Divine Providence that man by death puts off natural and temporal things, and puts on spiritual and eternal. 2. The Lord by His Divine Providence conjoins Himself with natural things by spiritual, and with temporal by eternal things, according to uses. 3. The Lord conjoins Himself with uses by correspondences, and thus by appearances according to the confirmations by man. 4. Such conjunction of temporal and eternal things is the Divine Providence. But these things will be set in clearer light by the explanations. First: *It is from the Divine Providence that man by death puts off natural and temporal things, and puts on spiritual and eternal.* The natural and temporal are the outermosts and ultimates, into which man first enters, which he does at birth, in order that he may be able afterwards to be introduced into more internal and higher things; for outermosts and ultimates are containants, and these are in the natural world. This is why no angel or spirit was created immediately; but they were all born men first, and were so introduced [into more internal and higher things]; hence they have the outermosts and ultimates which in themselves are fixed and established, within which and by which interiors can be held together in connection. But man first puts on the grosser things of nature; his body is from them; but by death he puts these off, and retains the purer things of nature which are nearest to spiritual things; and these then are his containants. Furthermore, all more internal or higher things are together in the outermosts or ultimates,

as has already been shown in the proper places; wherefore all the Lord's working is from firsts and lasts together, thus in fulness. But as the outermosts and ultimates of nature cannot receive the spiritual and eternal things to which the human mind has been formed as these are in themselves, and yet man was born to become spiritual and live for ever, therefore man puts them off, and retains only the interior natural which meet and accord with the spiritual and heavenly [*celestial*], and subserve them as containants; this is done by the rejection of temporal and natural ultimates, which is the death of the body. Second: *The Lord by His Divine Providence conjoins Himself with natural things by spiritual, and with temporal by eternal things, according to uses.* Natural and temporal things are not only what are proper to nature, but also what are proper to men in the natural world. Man puts off both by death, and puts on spiritual and eternal things corresponding to them. That he puts these on according to uses, has been shown by many things in the foregoing pages. The natural things which are proper to nature, have relation in general to times and spaces, and specially to the things that are seen on the earth. Man leaves these by death, and in place of them he has spiritual things, which are similar in the outer face or appearance, but not in the internal face and very essence; of which also it has been treated above. The temporal things which are proper to men in the natural world, in general have relation to dignities and wealth, and specially to the necessities of every man, which are food, clothing, and a place to live in. These also are put off by death and left behind; and there are put on and received things that in the outer face or appearance are similar, but not in the internal face and in essence. These all have their internal face and their essence from the uses of temporal things in the world. Uses are the goods which are called goods of charity. From these things it may be evident that the Lord by His Divine Providence con-

joins spiritual and eternal things with the natural and temporal according to uses. Third: *The Lord conjoins Himself with uses by correspondences, and thus by appearances according to the confirmations of them by man.* But as these things cannot but seem obscure to those who have not yet gained a clear notion of what correspondence is and what appearance is, they therefore must be illustrated by example, and so explained. All things of the Word are mere correspondences of spiritual and heavenly [*celestial*] things; and because they are correspondences they are also appearances; that is, all things of the Word are the Divine Goods of the Divine Love and the Divine Truths of the Divine Wisdom, which are in themselves naked, but in the literal sense of the Word are clothed. They therefore present an appearance like a man in clothing which corresponds to the state of his love and wisdom. From which it is manifest that if a man confirms appearances, it is like proving that the clothes are the man; thus appearances become fallacies. It is otherwise, if man seeks out truths and sees them in the appearances. Now as all uses, or the truths and goods of charity which man does to the neighbor, may be done either according to appearances or according to the very truths in the Word, therefore, if he does them according to appearances confirmed within him, he is in fallacies; but if he does them according to truths, he does them as he ought. From these things it may be evident what is meant by the Lord's conjoining Himself with uses by correspondences, and thus by appearances according to the confirmations of them by man. Fourth: *Such conjunction of temporal and eternal things is the Divine Providence.* To place this before the understanding in some light, it may be illustrated by two examples; by one which concerns dignities and honors, and by another which concerns riches and wealth. Both are natural and temporal in the external form; but in the internal form they are spiritual and eternal. Dignities with their honors are

natural and temporal when in them man regards himself personally, and not the commonwealth and uses; for man then cannot but interiorly think within himself that the commonwealth is for him, and not he for the commonwealth. He is like a king who thinks that the kingdom and all the people in it exist for him, and not that he lives for the sake of the kingdom and its people. But these same dignities with their honors are spiritual and eternal when man regards himself personally as living for the commonwealth and for uses, and not them as existing for him. If man does this, then he is in the truth and the essence of his dignity and honor; but if the former, he is then in the correspondence and the appearance; and if he confirms these in himself, he is in fallacies, and is in conjunction with the Lord only as those are who are in falsities and in evils from them; for fallacies are the falsities with which evils join themselves. They have indeed promoted uses and good works, but from themselves and not from the Lord; so they have put themselves in the Lord's place. It is the same with riches and possessions, which also are natural and temporal or are spiritual and eternal. They are natural and temporal with those who regard only these, and themselves in them, finding in the two all their pleasure and enjoyment; but the same things are spiritual and eternal with those who in them regard good uses, finding interior pleasure and enjoyment in them. With these even the outward pleasure and enjoyment become spiritual, and the temporal becomes eternal. Therefore after death they are in heaven, and there they live in palaces in which the forms for various use are resplendent with gold and precious stones; these, however, they regard only as externals, resplendent and translucent from the internals which are the uses, from which they have real pleasure and delight, which in themselves are the charms and happiness of heaven. An opposite lot is for those who have regarded riches and possessions

solely for the sake of them and for themselves, thus for the sake of externals and not at the same time of internals; so according to appearances and not their essences. When they put these off, which they do at death, they put on the internals belonging to them; which, not being spiritual, cannot but be infernal; for either the one or the other is in them; both cannot be together. Therefore for riches they have poverty, and for possessions, misery. By uses are meant not only the necessaries of life, which have relation to food, clothing, and a place to live in, for a man and those dependent on him; but the good of one's country, of society, and of the fellow-citizen is also meant. Mercantile business is such good when it is the final love and money is a mediate and subservient love, provided the merchant shuns and is averse to frauds and wrongful arts as sins. It is otherwise when money is the final love, and the business is the mediate and subservient love; for this is avarice, which is the root of evils; concerning which see Luke xii. 15; and the parable concerning it, verses 16–21.

MAN IS NOT ADMITTED INTERIORLY INTO THE TRUTHS OF FAITH AND INTO THE GOODS OF CHARITY, EXCEPT SO FAR AS HE CAN BE KEPT IN THEM EVEN TO THE END OF LIFE.

221. It is known in the Christian world that the Lord wills the safety of all, and also that He is almighty; therefore many conclude from this that He is able to save every one, and that He saves those who implore His mercy; especially those who implore it after the formula of the received faith, that God the Father will be merciful for the sake of the Son; especially if at the same time they pray that they may receive that faith. But that it is wholly otherwise, will be seen in the last article of this treatise, where it will be explained that the Lord cannot act contrary to the laws of His Divine Providence, because to act

against them would be to act contrary to His own Divine Love and Wisdom, thus contrary to Himself; and where it will be seen that such immediate mercy is not possible, because the salvation of man is effected by means, and to lead man according to these no other is able than He who wills the safety of all, and is at the same time almighty, thus, the Lord. The means by which man is led by the Lord are what are called the laws of the Divine Providence; among which is also this, that man is not admitted interiorly into the truths of wisdom and into the goods of love except so far as he can be kept in them even to the end of life. But that this may be manifest to the reason, it must be explained in the following order: I. A man can be admitted into the wisdom of spiritual things, and also into a love of them, and still not be reformed. II. If a man afterwards recedes from them, and goes away into what is contrary, he profanes holy things. III. There are many other kinds of profanation, but this is the worst of all. IV. Therefore the Lord does not admit man interiorly into the truths of wisdom and at the same time into the goods of love, except so far as man can be kept in them even to the end of life.

222. I. *A man can be admitted into the wisdom of spiritual things, and also into a love of them, and still not be reformed.* This is because man has rationality and liberty; by rationality he may be elevated into wisdom almost angelic; and by liberty into love not unlike angelic love. But still, as the love is, such is the wisdom; if the love is heavenly and spiritual, the wisdom also becomes heavenly and spiritual; but if the love is diabolical and infernal, the wisdom also is diabolical and infernal: in outward form, and thus before others, this may indeed appear as if heavenly and spiritual; but in the internal form, which is its very essence, it is diabolical and infernal; not as it is *out* of the man, but as it is *within* him. It does not seem to be such to men, because they are natural, and they see and

hear naturally; and the external form is natural. But to the angels it seems to be such, because they are spiritual, and they see and hear spiritually; and the internal form is spiritual. From these things it is manifest that a man can be admitted into the wisdom of spiritual things, and also into a love of them, and still not be reformed; but he is then admitted only into a natural love of them, and not into the spiritual love of them. This is because a man can let himself into the natural love, but the Lord alone can admit him into the spiritual love; and they who are admitted into this are reformed, but they are not reformed who are let into the natural love alone. For the latter are for the most part hypocrites, and very many of them are of the order of Jesuits, and do not interiorly believe in the Divine at all, but play with Divine things outwardly, like soothsayers.

223. By much experience in the spiritual world it has been made known to me, that man possesses the faculty of understanding arcana of wisdom like the angels themselves. For I have seen fiery devils who, while they have been hearing arcana of wisdom, have not only understood them but have also spoken them from their rationality; but as soon as they returned to their diabolical love, they did not understand them; but instead of them, contrary things which were from insanity, and this they then called wisdom. I have even been permitted to hear them, when in a state of wisdom, laughing at their insanity; and when in a state of insanity, laughing at wisdom. A man who has been of this character in the world, after death when he becomes a spirit is commonly let into alternate states of wisdom and insanity, that he may see the latter from the former. But although from wisdom they see that they are insane, still when the choice is given them, as is done with every one, they let themselves into the state of insanity and love it, and then they hold the state of wisdom in hatred. This is because their internal has been diabolical, and the external

as if Divine. These are they who are meant by the devils who make themselves angels of light; also by him who in the marriage-house was not clothed in a wedding garment, and was cast into outer darkness (Matt. xxii. 11–13).

224. Who cannot see that it is the internal from which the external exists, and consequently that the external has its essence from the internal? And who does not know from experience that the external may have an appearance not in accordance with its essence from the internal? For manifestly there is such appearance in the case of hypocrites, flatterers, and pretenders. And that a man can externally personate characters not his own, is manifest from players and mimics; for they know how to represent kings, emperors, yes, angels, in tone, language, face, and gesture, as if they were such; when yet they are but actors. This also has been stated, because a man can in a similar manner play the sycophant in civil and moral things as in spiritual things, and because it also is a known thing that many do so. When, therefore, the internal in its essence is infernal, and the external in its form seems spiritual, and yet the external draws its essence from the internal, as said already, it is a question where that essence is concealed in the external. It does not appear in gesture, in tone, in word, or in look; but yet it is interiorly hidden in all four of them. That it is interiorly hidden in them is clearly manifest from the same in the spiritual world; for when a man comes from the natural world into the spiritual world, which he does at death, he then relinquishes his externals with the body, and he retains his internals which he had stored up in his spirit; and then, if his internal has been infernal, he appears like a devil, such as he also was as to his spirit while he lived in the world. Who does not acknowledge that every man relinquishes externals with the body, and enters into internals when he becomes a spirit? To this I will also add, that in the spiritual world there is a communication of affections and thence of thoughts; and

it is owing to this, that no one there can speak otherwise than as he thinks; also, that every one there changes the face, and becomes like his own affection; so that what he is in character is also apparent from the face. Hypocrites are sometimes permitted to speak otherwise than as they think; but the sound of what they say is to the ear wholly out of harmony with their interior thoughts; and by the discordance they are known from others. Evidently, therefore, the internal is hidden interiorly in the tone, in the words, in the face, and in the gestures of the external; and this is not perceived by men in the natural world, but is perceived manifestly by angels in the spiritual world.

225. From these things it is now manifest that man, as long as he lives in the natural world, can be admitted into the wisdom of spiritual things, and also into a love of them; and that this may take place, and does take place, with those who are merely natural, as well as with those who are spiritual; but with the difference, that the latter are thereby reformed, but the former by the same means are not. In these there may also be the appearance of their loving wisdom; but they do not love it except as an adulterer loves an honorable woman as if she were a courtesan, talking sweetly to her, giving her beautiful garments, but saying to himself at home, She is only a vile harlot, whom I will make believe that I love her because she gratifies my lust; but if she should not gratify it, I would cast her off. His internal man is that adulterer; and his external, is that woman.

226. II. *If a man afterwards recedes from them, and goes away into what is contrary, he profanes holy things.* There are many other kinds of profanation of what is holy, of which in the following article; but this kind is the most grievous of all; for profaners of this class after death become no longer men; they live, indeed, but continually under fantastic hallucinations; they seem to themselves to be flying on high, and while they remain there they sport

with fantasies which are seen by them as real things; and because they are no longer men, they are not called he and she, but it. Yes, when presented to view in the light of heaven, they appear like skeletons, some like skeletons of the color of bone, some as fiery skeletons, and others as charred. It is not known in the world that the profane of this class become such after death; and it is unknown because the cause is not known. The cause itself is that when a man at first acknowledges Divine things and believes in them, and afterwards falls back and denies them, he then commingles holy things with profane; and when these have been commingled they cannot be separated otherwise than by the destruction of the whole. But that these things may be perceived more clearly, they must be unfolded in their order, as follows: 1. Whatever man thinks, says, and does from the will, whether good or evil, is appropriated to him, and remains. 2. But the Lord by His Divine Providence, continually watches and disposes things so that evil may be by itself, and good by itself, and thus that they may be separated. 3. But this cannot be done if man first acknowledges truths of faith and lives according to them, and afterwards falls back and denies them. 4. He then commingles good and evil even so that they cannot be separated. 5. And as the good and the evil in every human being must be separated, and in such a one cannot be, he is therefore destroyed as to all that is truly human.

227. These are the causes from which such an enormity exists; but as they are obscure, owing to ignorance of them, they must be so explained as to be manifest to the understanding. First: *Whatever man thinks, says, and does from the will, whether good or evil, is appropriated to him, and remains.* This was shown above (n. 78–81). For man has an external or natural memory, and an internal or spiritual memory. In this latter memory are inscribed all things and every single thing which from the will he had

thought, spoken, and done in the world; all things and every single thing, so that not one is wanting. This memory is the book of man's life, which is opened after death, and according to which he is judged. Many other things are adduced respecting this memory, from actual experience, in the work concerning "Heaven and Hell" (n. 461–465). Second: *But the Lord by His Divine Providence continually watches and disposes things so that evil may be by itself, and good by itself, and thus that they may be separated.* Every man is both in evil and in good; for he is in evil from himself, and in good from the Lord; and man cannot live unless he is in both; for if he were in self alone, and thus in evil alone, he would have nothing of life; nor if he were in the Lord alone, and thus in good alone, would he have any thing of life; for in this latter condition of life, man would be like one suffocated, continually gasping for breath, as if in the agony of death; and in its former condition, he would become extinct, for evil without any good is in itself dead. Wherefore every man is in both; but the difference is that one is interiorly in the Lord and exteriorly as it were in himself; and the other is interiorly in himself, but exteriorly as it were in the Lord; and this latter is in evil, and the first is in good; nevertheless each is in both. That the evil man, too, is in both, is because he is in the good of civil and moral life, and also outwardly in some good of spiritual life; besides, he is kept by the Lord in rationality and liberty, that he may be able to be in good; this is the good by which every one, even a bad man, is led by the Lord. From these things it may be seen that the Lord separates evil and good, so that one may be interior and the other exterior, and so He watches that they may not be commingled. Third: *But this cannot be done if man first acknowledges truths of faith and lives according to them, and afterwards falls back and denies them.* This is manifest from what has now been stated: first, that all things which man thinks, says, and does from the will, are

appropriated to him and remain; and second, that the Lord by His Divine Providence continually watches and disposes things so that good may be by itself, and evil by itself, and so that they can be separated. Moreover, they are separated by the Lord after death; with those who are interiorly evil and outwardly good, good is taken away, and so they are left to their evil; the reverse takes place with those who are interiorly good, and who outwardly like other men have labored to gain property, sought for dignities, found delight in various things of the world, and favored some lusts. With these, however, good and evil are not commingled, but are separate like internal and external; thus in the external form they have been in many things like the evil, but not in the internal. The reverse is the case with the wicked who in the external form have appeared like the good in piety, worship, words, and works, and yet have been in the internal form wicked; with them, also, evil is separated from good. But with those who first acknowledged truths of faith, and lived according to them, and who have afterwards gone away into what is contrary and have rejected them, and especially if they have denied them, goods and evils are no longer separate but commingled; for such a man has appropriated good to himself, and he has also appropriated evil to himself, and so he has conjoined and commingled them. Fourth: *He then commingles good and evil even so that they cannot be separated.* This follows from what has just been stated; and if evil cannot be separated from good, and good from evil, it is not possible to be in heaven or in hell. Every human being must be either in one or the other; he cannot be in both; for so he would be now in heaven, now in hell; and while in heaven he would act in favor of hell, and while in hell he would act in favor of heaven; thus he would destroy the life of all around him, heavenly life among the angels, and infernal life among the devils; and in this way the life of every one would perish; for every one must

have his life; one does not live in another's life, still less in the opposite life. For this reason, in every man after death, when he becomes a spirit or a spiritual man, the Lord separates the good from the evil, and the evil from the good; good from evil, in those who are interiorly in evil; and evil from good in those who are interiorly in good; which is according to His words: *For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath* (Matt. xiii. 12; xxv. 29; Mark iv. 25; Luke viii. 18; xix. 26). Fifth: *As the good and the evil in every human being must be separated, and in such a one cannot be, he is therefore destroyed as to all that is truly human.* Every one has the truly human from rationality, in being able to see and to know, if he will, what is true and what is good; and also in being able, from liberty, to will, think, say, and do it; as before shown. But this liberty with its rationality has been destroyed in those who have commingled in themselves good and evil; for they cannot from good see evil, nor from evil recognize good, for they make one; therefore they have no longer rationality in the faculty, or potentially, nor therefore any liberty. For this reason they are like mere fantastic hallucinations, as was said above; and they appear no more as men, but as bones with some skin drawn over them; and therefore when mentioned they are not called he or she, but it. Such is the lot of those who in this way commingle holy things with profane. But there are other kinds of profanation, which yet are not such as this; of which in the next article.

228. No man thus profanes holy things who has no knowledge of them; for one who does not know them cannot acknowledge them and afterward deny them. Therefore they who are outside of the Christian world, and do not know any thing concerning the Lord, and of redemption and salvation by Him, do not profane this holy thing when they do not receive it, or even when they speak against it

Nor do the Jews themselves profane this, as from infancy they are unwilling to accept and acknowledge it; it would be otherwise if they were to receive and acknowledge it, and afterwards deny it, which, however, is rarely done; many from among them, however, acknowledge it exteriorly but deny it interiorly, and are like hypocrites. But those profane holy things by commingling them with profane, who first receive and acknowledge, and afterwards go away and deny. Not so because they are received and acknowledged in early childhood and boyhood; this is done by every Christian; for the things belonging to faith and charity are not then received and acknowledged from any rationality and liberty, that is, in understanding from the will, but only from memory and from confidence in the teacher; and if the life is according to them, it is from blind obedience. But when a man comes into the use of his rationality and liberty, which he does gradually, just as he grows into youth and grows into manhood, if he then acknowledges truths and lives according to them, and afterwards denies them, he commingles holy things with profane, and from a man he becomes such a monster; as said above. But if a man is in evil from the time when he comes to his own rationality and liberty, that is, under his own control [*suus*], even into early manhood, and afterwards acknowledges the truths of faith and lives according to them, provided he then remains in them until the end of life, he does not commingle them; for the Lord then separates the evils of the former life from the goods of the later life. It is so done with all who repent. But of these things, more in what follows.

229. III. *There are many other kinds of profanation of what is holy, but this is the worst of all.* In a most general sense, by profanation is meant all impiety; so by profaners are meant all the impious, who in heart deny God, the holiness of the Word, and consequently the spiritual things of the church; these are the holy things; and concerning

these they also speak impiously. But we are not now treating of them, but of those who profess to believe in God, hold the sanctity of the Word, and acknowledge the spiritual things of the church; the greater number, however, only with the mouth. These commit profanation, because what is holy from the Word is in them and with them, and they profane this which is in them and which makes some part of their understanding and will; while in the impious, who deny the Divine and Divine things, there is nothing holy which they can profane. They are indeed profaners, but still not the profane.

230. The profanation of what is holy is meant in the Second Commandment of the Decalogue [in our common division the Third], by, *Thou shalt not profane the Name of thy God;* and that profanation must not be committed, is meant in the Lord's Prayer by, *Hallowed be Thy Name.* Hardly any one in the Christian world knows what is meant by God's Name. This is because it is not known that in the spiritual world names are not as in the natural world, but every one is named according to the quality of his love and wisdom; for when any one comes into society or common lot with others, he is immediately named according to his quality there. The naming is done by spiritual language, which is such that it can give a name to every thing; for there each letter in the alphabet signifies one thing, and the several letters joined into one word, making a person's name, involve the whole state of the thing. This is one of the wonders of the spiritual world. From these things it is manifest, that in the Word God's Name signifies God with all the Divine that is in Him and that proceeds from Him; and as the Word is the proceeding Divine, it is the Name of God; and as all the Divine things which are called the spiritual things of the church are from the Word, they too are God's Name. From these things may be seen what is meant in the Second [in our division, the Third] Commandment of the Decalogue by, *Thou shalt not profane the Name*

of God; and in the Lord's Prayer by, *Hallowed be Thy Name.* The Name of God and the Lord has a similar signification in many places in the Word of both Testaments, as in Matt. vii. 22; x. 22; xviii. 5, 20; xix. 29; xxi. 9; xxiv. 9; John i. 12; ii. 23; iii. 18; xii. 13, 28; xiv. 13, 14; xvi. 23, 24, 26; xvii. 6; xx. 31; besides other places; and very frequently in the Old Testament. One who is acquainted with this signification of name, may know what is signified by these words of the Lord: *He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward; and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple shall in no wise lose his reward* (Matt. x. 41, 42). He who by the name of a prophet, a just man, and a disciple, here understands only a prophet, a just man, and a disciple, knows no other sense here than that of the letter only; nor does he know what the reward of a prophet is, or of a just man, or the reward for a cup of cold water given to a disciple; when yet the name and the reward of a prophet, mean the state and the happiness of those who are in Divine truths; the name and reward of a just man, mean the state and the happiness of those who are in Divine goods; and by a disciple is meant the state of those who are in some of the spiritual things of the church; the cup of cold water means some truth. That the quality of the state of love and wisdom, or of good and truth, is signified by name, is also made evident by these words of the Lord: *He that entereth in by the Door, is the shepherd of the sheep; to him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out* (John x. 2, 3). To call the sheep by name, is to teach and to lead every one who is in the good of charity, according to the state of his love and wisdom; by the Door is meant the Lord, as is evident from the ninth verse: *I am the Door,*

by Me if any man enter in, he shall be saved. From which it is manifest that the Lord Himself must be approached, that any one may be saved; and he who goes to Him is a shepherd of the sheep; and he who does not go to Him is a thief and a robber, as is said in the first verse of the same chapter.

231. Since by the profanation of what is holy is meant profanation by those who from the Word have a knowledge of the truths of faith and the goods of charity, and who also in some measure acknowledge them, and not by those who do not know them, nor by those who from impiety wholly reject them, therefore what now follows is said of those first mentioned, not of the others. Their profanation is of several kinds, some lighter and some more grievous; but they may be referred to these seven: THE FIRST KIND OF PROFANATION *is committed by those who make jests from the Word, and about it, or from the Divine things of the church and about them.* This is done by some from a vicious habit, by selecting names or expressions from the Word and introducing them in remarks that are hardly becoming, and sometimes foul; this cannot but be joined with some contempt for the Word; when yet the Word in all things and in every single thing is Divine and holy; for every expression therein stores in its bosom something Divine, and has communication with heaven by it. But this kind of profanation is lighter or more grievous according to the acknowledgment of the holiness of the Word, and the unbecoming character of the discourse into which it is brought by those who jest with it. A SECOND KIND OF PROFANATION *is committed by those who understand and acknowledge Divine Truths, and still live contrary to them.* But they profane more lightly who only understand, and they more grievously who also acknowledge; for the understanding only teaches, almost like a preacher, and does not from itself conjoin itself with the will; but acknowledgment conjoins itself, for nothing can be acknowledged

except with the will's consent. But still the conjunction is various, and when a man lives contrary to truths which are acknowledged, the profanation is according to the conjunction. For example: If one acknowledges that revenge and hatred, adultery and fornication, fraud and deceit, blasphemy and lying, are sins against God, and still commits them, he is in this kind of profanation and in the more grievous variety; for the Lord says *that the servant who knoweth his Lord's will, and doeth not His will, shall be beaten with many stripes* (Luke xii. 47). And in another place: *If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth* (John ix. 41). But it is one thing to acknowledge appearances of truth, and another to acknowledge genuine truths; they who acknowledge genuine truths, and still do not live according to them, in the spiritual world appear without the light and heat of life in the tone of the voice and in their speech, as if they were mere inert things. A THIRD KIND OF PROFANATION *is committed by those who apply the literal sense of the Word to the confirmation of evil loves and false principles.* This is because the confirmation of what is false is a denial of the truth, and the confirmation of evil is a rejection of what is good; and the Word in its bosom is nothing but Divine Truth and Divine Good; and this in the ultimate sense which is that of the letter does not appear in genuine truths, except where it teaches of the Lord and the way of safety, but in truths clothed, which are called appearances of truth. Therefore that sense can be turned to the confirmation of many kinds of heresies. But the man who confirms evil loves, does violence to the Divine Goods; and he who confirms false principles does violence to the Divine Truths. This violence is called the falsification of truth; the other, the adulteration of good; both are meant in the Word by *bloods*. For a spiritual Holiness, which is also called the Spirit of Truth proceeding from the Lord, is within the several particulars of the literal sense of the

Word. This Holiness is hurt when the Word is falsified and adulterated. That this is profanation, is manifest. A FOURTH KIND OF PROFANATION *is committed by those who with the mouth say pious and holy things, and also simulate the affections of the love of them in tone and in gesture, and yet in heart do not believe and love them.* Most of these are hypocrites and Pharisees, from whom after death all truth and good are taken away, and then they are sent into outer darkness. Those who from profanation of this kind have confirmed themselves against the Divine and against the Word, and consequently against the spiritual things of the Word also, sit in that darkness dumb, unable to speak, wishing to babble pious and holy things, as in the world, but unable to do so; for in the spiritual world every one is compelled to speak as he thinks; but a hypocrite wishes to speak otherwise than as he thinks; hence comes an opposition in the mouth, owing to which they can only mutter. But the varieties of hypocrisy are lighter and more grievous according to confirmations against God, and reasonings in favor of Him outwardly. A FIFTH KIND OF PROFANATION *is committed by those who attribute to themselves what is Divine.* Such are meant by Lucifer, in the fourteenth chapter of Isaiah. Lucifer there means Babel, as is evident from the fourth and twenty-second verses of the same chapter, where the lot of such is also described. The same, too, are meant and described, in the seventeenth chapter of the Apocalypse, by the whore sitting on the scarlet beast. Babel and Chaldea are mentioned in many places in the Word; and by Babel is there meant the profanation of good, and by Chaldea the profanation of truth; both of them with those who attribute to themselves what is Divine. A SIXTH KIND OF PROFANATION *is committed by those who acknowledge the Word, and still deny the Divinity of the Lord.* These in the world are called Socinians, and some of them Arians. The lot of both is, that they call on the Father and not the Lord, and continually pray to the

Father, some even for the sake of the Son, to be admitted into heaven, but in vain, even till they are left without hope of salvation; and then they are let down into hell among those who deny God. These are meant by those who blaspheme the Holy Spirit, for whom there will be no remission in this world nor in the world to come (Matt. xii. 32). This is because God is one in Person and in Essence, in whom is a Trinity, and this God is the Lord; and as the Lord is also Heaven, and as consequently those who are in heaven are in the Lord, therefore those who deny the Divinity of the Lord cannot be admitted into heaven and be in the Lord. That the Lord is Heaven, and that consequently those who are in heaven are in the Lord, was shown above. THE SEVENTH KIND OF PROFANATION *is committed by those who first acknowledge Divine truths, and live according to them, and afterwards fall back and deny them.* This is the worst kind of profanation; for they commingle holy things with profane even so that they cannot be separated; and yet they must be separated, for men to be either in heaven or in hell; and because this cannot be done with them, all that is human, both intellectual and voluntary, is rooted out; and, as said before, they become no longer men. Nearly the same takes place with those who in heart acknowledge the Divine things of the Word and the church, and immerse them wholly in their proprium [*ownhood*], which is the love of ruling over all things; of which much has been said before; for after death when they become spirits, these are wholly unwilling to be led by the Lord, but wish to be led by themselves; and when loose rein is given to their love, they wish not only to rule over heaven, but also over the Lord; and as they cannot do this, they deny the Lord, and become devils. It must be known that the life's love, which is also the reigning love, remains in every one after death, and cannot be taken away. The profane of this class are meant by the lukewarm; of whom in the Apocalypse as follows: *I know*

thy works, that thou art neither cold nor hot; I would thou wert cold or hot : so then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth (iii. 15, 16). This kind of profanation is thus described by the Lord in Matthew: *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none : Then he saith, I will return into my house, from whence I came out; and when he is come, he findeth it empty, and swept and furnished for him. Then goeth he, and taketh with himself seven other spirits more wicked than himself; and they enter in and dwell there; and the last state of that man is worse than the first* (xii. 43–45). Man's conversion is there described by the unclean spirit's going out of him; and his turning again to former evils, goods and truths being cast out, is described by the return of the unclean spirit with seven others worse than himself, into the house furnished for him; and the profanation of what is holy by a profane person, is described by later things with that man becoming worse than the first. The same is meant by this in John: Jesus said to him who had been healed at the pool of Bethesda, *Sin no more, lest a worse thing come unto thee* (v. 14). That the Lord provides against man's acknowledging truths interiorly, and afterwards falling back and becoming profane, is meant by these words: *He hath blinded their eyes and hardened their heart; that they should not see with their eyes nor understand with their heart, and be converted, and I should heal them* (John xii. 40). Lest they should turn themselves and I should heal them, signifies lest they should acknowledge truths and then fall back, and so become profane. For the same reason the Lord spoke in parables, as He Himself says (Matt. xiii. 13). That the Jews were forbidden to eat fat or blood (Lev. iii. 17; vii. 23, 25), signified that they should not profane what is holy; for fat signified Divine Good, and blood Divine Truth. That he who is once converted must remain in what is good and true to the end

of life, the Lord teaches in Matthew: Jesus said, *He that endureth to the end shall be saved* (x. 22; also in Mark xiii. 13).

232. IV. *Therefore the Lord does not admit man interiorly into the truths of wisdom and at the same time into the goods of love, except so far as man can be kept in them even to the end of life.* In the demonstration of this we must proceed by distinct steps, for two reasons; one, it concerns human safety; the other, on the recognition of this law depends the recognition of the laws of permission, of which the next chapter will treat. It concerns human safety; for, as was said above, one who first acknowledges the Divine things of the Word, and consequently of the church, and afterwards falls back from them, profanes holy things most grievously. Therefore, that this arcanum of the Divine Providence may be laid open even so that the rational man may see it in his light, it must be unfolded in the following order: 1. Good and evil cannot be in man's interiors together, nor, therefore, the falsity of evil and the truth of good together. 2. Good and the truth of good cannot be brought by the Lord into man's interiors, except so far as evil and the falsity of evil there have been removed. 3. If good with its truth were there brought in sooner or more than as evil with its falsity is removed, man would fall back from good and return to his evil. 4. When man is in evil, many truths may be brought into his understanding, and these may be stored in the memory, and yet not be profaned. 5. But the Lord by His Providence is most especially watchful that there shall not be reception therefrom by the will, sooner or more than man as from himself removes the evil in the external man. 6. If there were reception sooner and more, then the will would adulterate good and the understanding would falsify truth by commingling them with evils and with falsities. 7. Therefore the Lord does not admit man interiorly into the truths of wisdom and into the goods of love, except so far as he can be kept in them even to the end of life.

233. In order, therefore, to lay open this arcanum of the Divine Providence even so that the rational man may see it in his light, the points that have now been presented must be explained one by one. First: *Good and evil cannot be in man's interiors together, nor, therefore, the falsity of evil and the truth of good together.* By man's interiors is meant the internal of his thought, of which he knows nothing before he comes into the spiritual world and its light, which he does after death. In the natural world this can only be recognized from the enjoyment of his love in the external of his thought, and from evils themselves while he is examining them in himself; for, as shown above, the internal of thought in man coheres with the external of thought in such a connection that they cannot be separated. But concerning this, more may be seen above. It is said good and the truth of good, also evil and the falsity of evil; for good cannot be given without its truth, nor evil without its falsity; for they share the bed together, or are consorts; for the life of good is from its truth, and the life of truth is from its good; and so it is with evil and its falsity. That evil with its falsity and good with its truth cannot be in man's interiors together, may be seen by the rational man without explanation; for evil is opposite to good, and good to evil, and two opposites cannot be together. Moreover, there is inherent in all evil a hatred of good, and there is inherent in all good a love of protecting itself against evil and of removing it from itself; whence it follows that one cannot be together with the other; and if they were together, there would arise first conflict and combat, and then destruction; as the Lord also teaches in these words: *Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. He that is not with Me is against Me; and he that gathereth not with Me, scattereth abroad* (Matt. xii. 25–30). And in another place: *No man can serve two masters; for either he will hate the one and love the other, or*

else he will hold to the one and despise the other (Matt. vi. 24) Two opposites cannot be together in one substance or form without its being torn asunder and perishing. If one should approach and draw near to the other, they would surely separate, like two enemies, one of whom would keep himself within his camp or within his fortifications, and the other would keep without. So is it with evil and good in a hypocrite; he is in both, but the evil is within, and the good is without, and so the two are separate and not commingled. From this it is now manifest that evil with its falsity and good with its truth cannot be together. Second: *Good and the truth of good cannot be brought by the Lord into man's interiors, except so far as evil and the falsity of evil have been there removed.* This is the consequence of the foregoing; for when evil and good cannot be together, good cannot be brought in before evil has been removed. It is said, man's interiors, by which is meant the internal of thought; of these it is now treated; and in them must be either the Lord or the devil; the Lord is there after reformation, and the devil is there before it; and thus, so far as man suffers himself to be reformed, the devil is cast out; but so far as he does not suffer himself to be reformed, the devil remains. Who cannot see that the Lord cannot enter as long as the devil is there? And he is there so long as man keeps the door-way closed, in which man and the Lord are together. That the Lord enters when that way is opened by man's means, He teaches in the Apocalypse: *Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me* (iii. 20). The door is opened by man's removing evil, by shunning it and holding it in aversion as infernal and diabolical; for whether it is said evil or the devil, it is the same; and on the other hand, whether it is said Good or the Lord, it is the same; for the Lord is within all good, and the devil is within all evil. The truth of the thing is

thus manifest. Third: *If good with its truth were brought in sooner or more than as evil with its falsity is removed, man would fall back from good and return to his evil.* The reason is that evil would be the stronger, and the stronger conquers; if not at the time, yet afterwards. While evil is still the stronger, good cannot be brought into the inmost apartments, but only into the halls of entrance; since, as was said, evil and good cannot be together, and what is only in the entrance-halls is removed by the enemy that is in the apartments; thence comes a falling-back from good, and a return to evil, which is the worst kind of profanation. Moreover, the very enjoyment of man's life is to love himself and the world above all things. This enjoyment cannot be removed in a moment, but gradually; but as far as any thing from this enjoyment remains in man, so far evil is there the stronger. And this evil can be removed in no other way than by the love of self's becoming the love of uses, while the love of bearing rule must be not for the sake of self but for the sake of uses; for thus uses make the head, and the love of self or of ruling first makes the body beneath the head, and afterward the feet to walk with. Who does not see that good must make the head, and that when it does, the Lord is there? Good and use are one. Who does not see that if evil makes the head the devil is there? And as civil good and moral good, and in an external form spiritual good also, must still be received, who does not see that the good there makes the feet, and their soles, and is trodden upon? Since therefore the state of man's life must be reversed, so that what is above may be below (and this reversal cannot be effected in a moment, for the greatest enjoyment of life, which is from the love of self and the love of dominion coming from this, cannot be diminished and turned into the love of uses, except gradually), therefore good cannot be brought in by the Lord sooner or more than as this evil is removed; and if it were, man would fall back from good, and return to his evil. Fourth: *When*

man is in evil, many truths may be brought into his understanding, and these may be stored in the memory, and yet not be profaned. This is because the understanding does not flow into the will, but the will into the understanding; and as it does not flow into the will, many truths may be received by the understanding, and they may be stored in the memory, and yet not be commingled with the evil of the will, and so holy things will not be profaned. It is also incumbent upon every one to learn truths from the Word, or from preaching, to lay them up in the memory, and to think of them. For from the truths which are in the memory, and which come from it into thought, the understanding must teach the will, that is, must teach the man, what to do. This therefore is the principal means of reformation. While truths are only in the understanding, and from it in the memory, they are not in the man, but without. Man's memory may be compared to the stomach connected with the rumination of certain animals, into which they first admit their food; which, while it is there, is not in their body, but without; when, however, they draw the food out of this stomach and eat it, it becomes of their life, and the body is nourished. But in man's memory there are not articles of material but of spiritual food, which are meant by truths, and which in themselves are cognitions; so far as man takes these out of it, by thinking or as it were by ruminating, his spiritual mind is nourished. The will's love is what desires and as it were has an appetite for them, and causes them to be taken in, and to give nourishment. If that love is evil, it desires and as it were has an appetite for things unclean; but if good, it desires and as it were has an appetite for things that are clean; and it separates, dismisses, and expels those things which do not suit it; which is done in various ways. Fifth: *But the Lord by His Providence is most especially watchful that there shall not be reception therefrom by the will, sooner or more than man as from himself removes the evil in*

the external man. For what is received by the will comes into the man, and is appropriated to him and becomes of his life; and in the life itself, which man has from the will, there cannot be evil and good together, for so he would perish; but in the understanding there can be the two, called there falsities of evil or truths of good, but yet not together; otherwise man would not be able from good to see evil, and from evil to have cognition of good; but they are there distinguished and separated, as a house into interior parts and outer. When an evil man thinks and says good things, then he thinks and speaks exteriorly; but when evil things, then interiorly; therefore when he says good things, his speech comes as from the outer wall of the house; it may also be compared with fruit fair on the surface, but which is wormy and rotten within; and also to a dragon's egg, with a beautiful shell. Sixth: *If there were reception sooner and more, then the will would adulterate good and the understanding would falsify truth by commingling them with evils and the falsities from them.* When the will is in evil, it then adulterates good in the understanding; and good adulterated in the understanding is in the will evil, for it proves that evil is good, and that good is evil; evil does this with all good, which is opposite to itself. Evil also falsifies truth, for the truth of good is opposite to the falsity of evil; the will does this, too, in the understanding; and not the understanding from itself. Adulterations of good are described in the Word by adulteries; and falsifications of truth by whoredoms. These adulterations and falsifications are produced by reasonings from the natural man that is in evil; and also by confirmations from the appearances of the literal sense of the Word. Self-love, which is the head of all evils, surpasses other loves in its ingenuity in adulterating goods and falsifying truths; and it does this by an abuse of the rationality which every man has from the Lord, the evil as well as the good. Yes, by confirmations it can make evil appear alto

gether like good, and falsity like truth. What can it not do, when it can prove by a thousand arguments that nature created itself, and that it then created men, beasts, and the things of the vegetable kingdom, of every kind? also that by influx from its inner self nature causes men to live, to think analytically, and to understand wisely? Self-love excels in its ingenuity in confirming whatever it will, because a certain brightness, of light variegated in different colors, makes its outer surface. This brightness is the glory of being wise, belonging to that love, and also of thus being eminent and bearing rule. But when that love has confirmed such things, it then becomes so blind as not to see but that man is a beast, and that they think alike; yes, that if the beast could also speak, it would be man in another form. If it should be induced from some persuasion to believe that something of man lives after death, it is then so blind as to believe that it is so with the beast also; and that this something that lives after death is only a subtile exhalation of life, like a vapor, which still settles back to its corpse; or that it is something vital without sight, hearing, or speech, thus blind, deaf, and dumb, ever floating and thinking; besides other crazy things, with which nature itself, which in itself is dead, inspires its fancy. The love of self does this, which viewed in itself is the love of proprium [*ownhood*]; and man's proprium, as to its affections which are all natural, is not unlike the life of a beast; and as to its perceptions, because they are from these affections, is not unlike a bird of night. Wherefore one who continually immerses the thoughts in his proprium, cannot be raised out of natural into spiritual light, and see any thing of God, of heaven, and of eternal life. Because this love is such, and still excels in its ingenuity in confirming whatever it pleases, it can therefore with similar ingenuity adulterate the goods of the Word, and falsify its truths, while from some necessity it is kept in the confession of them. Seventh: *Therefore the Lord does not admit man*

interiorly into the truths of wisdom, and into the goods of love, except so far as he can be kept in them even to the end of life. The Lord so does, that man may not fall into that most grievous kind of profanation of what is holy, which has been treated of in this article. On account of this danger the Lord also permits evils of life, and many heresies in worship. Concerning their permission, something will be seen in the sections that follow.

THE LAWS OF PERMISSION ARE ALSO LAWS OF THE DIVINE PROVIDENCE.

234. There are no laws of permission by themselves or apart from the laws of the Divine Providence, but they are the same; it is therefore said that God permits a thing, which does not mean that He wills it, but that He cannot avert it, on account of the end, which is salvation. Whatever is done for the sake of the end, which is salvation, is according to the laws of the Divine Providence. For, as said before, the Divine Providence is perpetually going to what differs from man's will and is contrary to it, continually purposing its end; wherefore, at every moment of its operation, or at every step of its progress, where it observes man to swerve from the end, it directs, bends, and disposes him according to its laws, by leading him away from evil and leading him to good. That this cannot be done without the permission of evil, will be seen in what follows. Moreover, nothing can be permitted without a cause, and the cause is found only in some law of the Divine Providence, which law teaches why it is permitted.

235. He who does not at all acknowledge the Divine Providence, in his heart does not acknowledge God, but instead of God he acknowledges nature, and instead of the Divine Providence, human prudence. It is not apparent that this is so; for a man can think in one way and in another, and can talk in one way and in another; he can

think and talk in one way from the interior self, and in another from the outer self; he is like a hinge that can let the door turn either way, one way when a person is coming in, and the other when he is going out; or like a sail by which a vessel can be turned in its course, as the master sets it. They who have confirmed themselves in favor of human prudence even so far as to deny the Divine Providence, in whatever they see, hear, and read while in that thought of theirs, notice nothing else; nor can they, indeed; for they take nothing from heaven, but only from themselves; and because they draw conclusions from appearances and fallacies only, and see nothing else, they can swear that it is so. And if they also acknowledge nature alone, they may be angry with those defenders of the Divine Providence who are not priests, for with them they think this a matter belonging to their doctrine or office.

236. Some things will now be enumerated which are things of permission, and still according to the laws of the Divine Providence, by which the merely natural man confirms himself in favor of nature against God, and in favor of human prudence against the Divine Providence. As for example: when he reads in the Word that the wisest of mankind, Adam and his wife, suffered themselves to be seduced by a serpent, and that God did not avert this by His Divine Providence; that their first son Cain killed his brother Abel, and that God did not then withhold him by speaking with him, but only after the deed by cursing him; that the Israelitish nation worshipped a golden calf in the wilderness, and acknowledged it as God who led them out of the land of Egypt, when yet Jehovah saw this from Mount Sinai near by, and did not take precautions against it; and again, that David numbered the people, and therefore a plague was sent upon them, by which so many thousands of men perished, and that God, not before but after the deed, sent Gad the prophet to him and denounced punishment; that Solomon was permitted to establish idola-

trous worship, and many kings after him were permitted to profane the temple and the holy things of the church; and finally, that that nation was permitted to crucify the Lord. In these and many other things in the Word, one who acknowledges nature and human prudence sees nothing but what is contrary to the Divine Providence, and he can therefore use them as arguments for its denial, if not in his exterior thought which is nearest to language, still in that interior thought which is remote from it.

237. Every worshipper of himself and of nature confirms himself against the Divine Providence, when he sees in the world so many impious people, and so many of their impieties, and at the same time the glorying of some on account of them, and yet no punishment to them from God for this. And he confirms himself still more against the Divine Providence, when he sees that plots, devices, and craft are successful even against the pious, just, and sincere; and that injustice triumphs over justice in the courts and in business. Especially does he confirm himself when he sees the impious exalted to honors, and becoming great men and leaders, also abounding in wealth, and living in elegance and magnificence; and sees on the other hand the worshippers of God in contempt and poverty. He also confirms himself against the Divine Providence, when he reflects that wars are permitted, and in them the slaughter of so many men, and the plundering of so many cities, nations, and families; and also that victories are on the side of prudence, and sometimes not on that of justice; and that it makes no difference whether the commander is an upright man or not; besides other things like these; all of which are permissions following the laws of the Divine Providence.

238. The same natural man confirms himself against the Divine Providence, when he views the matters of religion in various nations; as that some people are found who are totally ignorant of God; some who worship the sun and

moon; some also who worship idols and even monstrous graven images; and some, also, who worship the dead. Moreover he confirms himself against it, when he sees the Mohammedan religious system received by so many empires and kingdoms, and the Christian religion only in Europe, the smallest division of the habitable globe; and that it is divided there; and that there are some there who claim for themselves Divine power, and wish to be worshipped as gods; and that some invoke the dead; also that there are some who place salvation in certain words which they may think of and say, and none in the goods that they may do; again, that there are few who live their religion; besides the heresies, which have been very many, and some of which exist at this day, as those of the Quakers, the Moravians, the Anabaptists, and others; also that Judaism still continues. From these things, he who denies the Divine Providence concludes that religion in itself is nothing, but still that it is necessary because it serves as a restraint.

239. To these arguments more can be added at this day, by which they who think interiorly in favor of nature and human prudence alone may still further confirm themselves; as that the whole Christian world has acknowledged three Gods, not knowing that God is one in Person and in Essence, and that the Lord is He; also that it has not hitherto been known that in every particular of the Word there is a spiritual sense, and that its holiness is from this; as also that it has not been known that to shun evils as sins is the Christian religion itself; and that it has not been known that man lives a man after death. For men can say within themselves and to one another, Why does the Divine Providence, if there is any, now reveal such things for the first time?

240. All the things that have been enumerated in numbers 236, 237, 238, and 239, have been presented to the end that it may be seen that all and each of the things which

take place in the world, as well with the evil as the good, are of the Divine Providence; consequently that the Divine Providence is in the smallest particulars of man's thoughts and actions severally, and that therefore it is universal. But as this cannot be seen from the things presented, unless each one is explained by itself, therefore they must be briefly explained in the order in which they were presented, beginning with number 236.

241. I. *The wisest of mankind, Adam and his wife, suffered themselves to be seduced by a serpent, and God did not avert this by His Divine Providence.* This is because by Adam and his wife are not meant the first of all mankind that were created in this world, but the men of the Most Ancient Church, whose new creation or regeneration is so described; the new creation itself or their regeneration, in the first chapter of Genesis, by the creation of heaven and earth; their wisdom and intelligence by the garden of Eden; and the end of that church by their eating from the tree of knowledge. For in its bosom the Word is spiritual, containing arcana of Divine Wisdom; and that they may be contained, it is written throughout by mere correspondences and representations. From which it is manifest that the men of that church, who were in the beginning the wisest of men, and in the end, from the pride of their own intelligence, the worst, were not seduced by any serpent, but by self-love, which is there the serpent's head that the Seed of the woman, that is, the Lord, should bruise. Who cannot see from reason that other things are meant than those which are there related in the letter in the form of history? For who can comprehend that the creation of the world could possibly have been as is there described? Therefore the learned toil in the explanation of the contents of that first chapter, and at last confess that they do not understand it. Then that two trees, one of life and one of knowledge, were placed in their garden or paradise, and this as a cause of stumbling; as also, that from the mere eating of this

last-named tree, they so far transgressed that not only they but also the whole human race their posterity became liable to damnation; further, that any serpent could have seduced them: besides other things there stated; as that the wife was created from the rib of the husband; that they acknowledged their nakedness after the fall, and covered it with fig-leaves; and that coats of skin were given them to cover the body; and that cherubim were placed with a flaming sword to guard the way to the tree of life. All these things are representatives, by which is described the establishment of the Most Ancient Church, its state, its change, and at last its destruction. The arcana in all these things, contained in the spiritual sense which is in every particular, may be found explained in the "Arcana Cœlestia" on Genesis and Exodus, published at London; from which it may also be manifest, that by the Tree of Life is there meant the Lord as to His Divine Providence; and by the tree of knowledge, man as to his own prudence.

247. II. *Their first son Cain killed his brother Abel, and God did not then withhold him by speaking with him, but only after the deed by cursing him.* Since by Adam and his wife is meant the Most Ancient Church, as stated just above, therefore by Cain and Abel, their first sons, are meant the two essentials of the Church, which are love and wisdom, or charity and faith, — by Abel, love and charity, and by Cain, wisdom or faith, particularly wisdom separated from love, or faith separated from charity; and wisdom or faith so separated is such as not only to reject love and charity, but also to annihilate them; and so it kills its brother. That faith separate from charity does so, is known full well in the Christian Church; see the "Doctrine of the New Jerusalem concerning Faith." The cursing of Cain involves the spiritual state into which they come after death who separate faith from charity, or wisdom from love. But yet, lest wisdom or faith should therefore perish, a mark

was put upon Cain, that he might not be slain; for without wisdom love is not given, nor charity without faith. Since by these things almost the same is represented as by the eating from the tree of knowledge, therefore it follows in order after the description of Adam and his wife. Moreover, they who are in faith separated from charity are in their own intelligence; and they who are in charity and thence in faith are in intelligence from the Lord, thus in the Divine Providence.

243. III. *The Israelitish nation worshipped a golden calf in the wilderness, and acknowledged it as God who led them out of the land of Egypt; when yet Jehovah saw this from Mount Sinai near by, and did not take precautions against it.* This took place in the wilderness of Sinai near the mount. That Jehovah did not withhold them from that abominable worship, is in accordance with all the laws of the Divine Providence hitherto set forth, and also in accordance with those which follow. This evil was permitted them lest they should all perish; for the children of Israel were led out of Egypt that they might represent the Lord's church; and this they could not represent unless Egyptian idolatry were first eradicated from their hearts; and this could not be done if it had not been left for them to act according to what was in their hearts, and so to remove it by means of severe punishment. What is further signified by that worship, and by the threat that they should be wholly rejected and that a new nation should be raised up from Moses, may be seen in the "Arcana Cœlestia" on the thirty-second chapter of Exodus, where these things are treated of.

244. IV. *David numbered the people, and therefore a plague was sent upon them, by which so many thousands of men perished; and God, not before but after the deed, sent Gad the prophet to him, and denounced punishment.* One who confirms himself against the Divine Providence may have various thoughts and reflections about this also, especially as to why David was not admonished before, and why

the people were so severely punished for the king's transgression. His not being previously admonished is in accordance with the laws of the Divine Providence already shown, especially the two explained from n. 129 to 153, and from n. 154 to 174. The punishing of the people so severely on account of the transgression of the king, and the smiting of seventy thousand with the plague, was not on the king's account, but on account of the people; for we read, *The anger of Jehovah was kindled against* ISRAEL; *therefore He moved David against them, saying, Go, number Israel and Judah* (2 Sam. xxiv. 1).

245. V. *Solomon was permitted to establish idolatrous worship.* This was done that he might represent the Lord's kingdom, or the church together with all the religious systems in the whole world; for the church instituted with the nation of Israel and Judah was a representative church; therefore all the judgments and statutes of that church represented the spiritual things of the church, which are its internals; that people itself representing the church; the king representing the Lord; David, the Lord who was to come into the world; and Solomon, the Lord after His coming. And because the Lord after His glorification had power over heaven and earth, as He says (Matt. xxviii. 18), therefore Solomon His representative appeared in glory and magnificence and was in wisdom above all the kings of the earth; he also built the temple. And besides, Solomon permitted and instituted the worship of many other nations, by which were represented the various religious systems in the world. Similar was the signification of his wives who were seven hundred in number, and his concubines who numbered three hundred (1 Kings xi. 3); for a wife in the Word signifies the church, and a concubine some religious system. From this it may be evident why it was granted Solomon to build the temple which signified the Lord's Divine Human (John ii. 19, 21) and also the church; and why he was permitted to establish

dolatrous worship, and to marry so many wives. That by David, in many places in the Word, is meant the Lord who was to come into the world, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 43, 44).

246. VI. *Many kings after Solomon were permitted to profane the temple and the holy things of the church.* This was because the people were representing the church, and the king was their head. And as the nation of Israel and Judah was such that they could no longer represent the church, for they were idolaters in heart, they therefore gradually fell away from representative worship, by perverting all things of the church, even so as at last to devastate it. This was represented by the profanations of the temple by the kings, and by their idolatries; the very devastation of the church being represented by the destruction of the temple itself, and by the carrying away of the people of Israel, and by the captivity of the people of Judah in Babylonia. This was the cause; and whatever takes place from some cause, takes place from the Divine Providence according to some law of it.

247. VII. *That nation was permitted to crucify the Lord.* This was because the church with that nation was totally devastated, and had become such that they not only did not recognize and acknowledge the Lord, but they even held Him in hatred; but still all things that they did to Him were according to the laws of His Divine Providence. That the passion of the cross was the last temptation or the last combat, by which the Lord fully conquered the hells and fully glorified His Human, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 12–14); and in the "Doctrine of the New Jerusalem concerning Faith" (n. 34, 35).

248. Thus far have been explained the things enumerated above, n. 236; which are things from the Word by which a natural man who is a reasoner can confirm himself against the Divine Providence. For, as before said, what-

ever such a man sees, hears, and reads, he may take as an argument against it. Few, however, confirm themselves against the Divine Providence from such things as are in the Word; but many more do so from things that take place before their eyes, such as are mentioned in n. 237, which are now likewise to be explained.

249. I. *Every worshipper of himself and of nature confirms himself against the Divine Providence when he sees in the world so many impious people, and so many of their impieties, and at the same time the glorying of some in them, and yet no punishment of them from God.* All the impieties, and also the glorying in them, are permissions, the causes of which are laws of the Divine Providence. Every man can freely, yes, most freely, think what he will, against God or for Him alike; and one who thinks against God is rarely punished in the natural world, because there he is always in the state for reformation; but he is punished in the spiritual world, after death, for then he can no longer be reformed That the laws of the Divine Providence are the causes of the permissions, is manifest from its laws above set forth, if they are recalled and examined; they are these: Man should act from freedom according to reason; concerning which law see above, n. 71–99: Man should not be compelled by external means to think and will, thus to believe and love the things of religion; but man should bring himself to it, and sometimes compel himself; concerning which law, see n. 129–153: There is no such thing as one's own prudence; there only appears to be; and it also ought to appear as if there were; but the Divine Providence is universal from being in things most particular, severally, n. 191–213: The Divine Providence regards eternal things, and temporal things so far only as they make one with the eternal (n. 214–220): Man is not admitted interiorly into the truths of faith and into the goods of charity, except so far as he can be kept in them even to the end of life; concerning which law, see n. 221–233. That the causes of permissions are

laws of the Divine Providence will also be manifest from what is to follow, as from this: Evils are permitted for the sake of the end, which is salvation. Also from this: The Divine Providence is continual, equally with the evil as with the good. And finally from this: The Lord cannot act contrary to the laws of His Divine Providence, for to act contrary to them would be acting contrary to His Divine Love and to His Divine Wisdom, thus contrary to Himself. These laws, if collated, may make manifest the reasons why impieties are permitted by the Lord, and are not punished while they are in thought, and rarely while in intention also, and thus too in the will, when they are not in the deed. But still its own punishment follows every evil; it is as if upon evil were inscribed its punishment, which the impious man suffers after death. By what has now been brought forward, the things are also explained that were presented above in n. 237, which are these: *The worshipper of himself and of nature confirms himself still more against the Divine Providence, when he sees that plots, devices, and craft are successful even against the pious, just, and sincere; and that injustice triumphs over justice in the courts and in business.* All the laws of Divine Providence are necessities; and as they are the causes of the permission of such things, it is manifest that in order that man may be able to live, to be reformed, and to be saved, such things cannot be removed from him by the Lord except mediately by the Word, and particularly by the commandments of the Decalogue, with those who acknowledge all kinds of murder, adultery, theft, and false witness as sins; but with those who do not acknowledge that such things are sins, mediately through the civil laws and the fear of their punishments; also mediately by moral laws, and the fear of the loss of reputation, and thereby of honor and wealth. By these means the Lord leads the evil, but only from doing those things, not, however, from thinking and willing them; but by the means first mentioned, the

Lord leads the good, not only from doing them, but also from thinking and willing them.

250. II. *The worshipper of himself and of nature confirms himself against the Divine Providence, when he sees the impious exalted to honors, and becoming great men and leaders, also abounding in wealth, and living in elegance and magnificence, and sees the worshippers of God in contempt and poverty.* The worshipper of himself and of nature believes dignities and wealth to be the highest and the only happiness that can be given, thus happiness itself; and if he has any thought of God from the worship begun in infancy, he calls them Divine blessings; and so long as he is not puffed up from them, he thinks that there is a God, and also worships Him; but in the worship there is concealed what he is himself then ignorant of, the purpose that he may be raised by God to dignities still higher, and to still greater wealth; and if he reaches these, his worship goes more and more to outward things, until it falls away, so that at length he thinks little of God and denies Him; and so he does if cast down from the dignity and opulence on which he has set his heart. What then are dignities and wealth to the wicked but stumbling-blocks? Not so, however, to the good; for they do not set the heart upon them, but on the uses or the goods; in the performance of which, dignities and wealth are of service as means. Wherefore, from the advancement of the impious to honors and wealth, and their becoming great men and leaders, no one can confirm himself against the Divine Providence but one who is a worshipper of himself and of nature. Moreover, what is dignity whether greater or less? And what is opulence, greater and less? Is it in itself any thing but something imaginary? Is one person more highly favored and happier than another? With the great man, yes, with the king and the emperor, after a single year is the dignity otherwise regarded than as something common, which no longer lifts his heart with joy, and which may even become worthless

in his sight? Are they from their dignities happy in a greater degree than those who are in less dignity, or even in the least, as farmers and also their servants? These may have happiness in greater measure, when it is well with them and they are content with their lot. What is more restless at heart, more easily provoked, more violently enraged, than self-love, and this as often as it is not honored according to the uplifting of its heart, and as any thing does not succeed with it according to its pleasure and desire? What then is dignity but an idea, if it be not of the thing or the use? And can there be such an idea in any other thought than that respecting oneself and the world? And this in itself is that the world is all, and the eternal nothing. Now something shall be said concerning the Divine Providence, as to why it permits the impious in heart to be raised to dignities and enriched with wealth. The impious or wicked can perform uses equally with the pious or good; yes, with greater fire, for in the uses they regard themselves, and the honors as the uses; therefore, to whatever height the love of self climbs, the lust of doing uses for the sake of its own glory is there set on fire. There is not such fire with the pious or good, unless kindled below by some honor. Wherefore the Lord governs the impious in heart who are in positions of dignity, by the celebrity of their name, and incites them to do uses to the public or their country, to the society or city in which they dwell, and also to their fellow-citizen or neighbor with whom they are. With such, this is the Lord's government which is called the Divine Providence; for the Lord's kingdom is a kingdom of uses; and where there are but few who perform uses for the sake of the uses, He causes the worshippers of self to be raised to the higher offices, in which each one is incited to do good through his love. Suppose an infernal kingdom in the world (there is none such, however), where none but the loves of self bear rule; and the love of self is itself the devil: will not every one do uses from the fire

of self-love and for the splendor of his glory, more than in any other kingdom? The public good is there in every mouth, but the good of himself in every heart. And as every one looks to his own chief for his advancement (for he aspires to be the greatest), can such a one see that there is a God? There is smoke like that of a conflagration surrounding him, through which no spiritual truth in its own light can pass. I have seen that smoke about the hells of such. Light your lamp, and make inquiry how many there are in the kingdoms of the present day who aspire to dignities, and who are not loves of self and the world. Will you find fifty in a thousand who are loves of God, and among these some few who aspire to dignities? Since therefore they are so few who are loves of God, and they so many who are loves of self and the world, and since the latter, from their fire perform uses more than the loves of God from theirs, how then can any one confirm himself [against the Divine Providence] by the fact that the evil are in eminence and opulence above the good? This also is confirmed by these words of the Lord: *And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations* (Luke xvi. 8, 9). What is meant by these things in the natural sense is manifest; but in the spiritual sense the mammon of unrighteousness means the cognitions of truth and good possessed by the evil, and which they use only in procuring for themselves dignities and wealth; from these cognitions the good or the children of light are to make to themselves friends, and they are what will receive them into everlasting habitations. That many are loves of self and the world, and that few are loves of God, the Lord also teaches in these words: *Wide is the gate, and broad is the way, that leadeth to destruction, and many there*

be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matt. vii. 13, 14). That dignities and wealth may be either curses or blessings, and in whom they are the one and the other, may be seen above (n. 217).

251. III. *The worshipper of himself and of nature confirms himself against the Divine Providence, when he reflects that wars are permitted, and in them the slaughter of so many men, and the plundering of their wealth.* It is not from the Divine Providence that wars should exist, for they are united with murders, plundering, violence, cruelty, and other enormous evils, which are diametrically opposed to Christian charity; but still they cannot but be permitted, because man's life's love since the time of the most ancient people meant by Adam and his wife (of whom above, n. 241), has become such as to desire to rule over others, and at length over all, and to possess the wealth of the world, and at last all wealth. These two loves cannot be kept bound, since it is according to the Divine Providence for every one to be allowed to act from freedom according to reason (concerning which see above, n. 71–99); and without permissions man cannot be led from evil by the Lord, and so cannot be reformed and saved; for unless evils were permitted to break out, man would not see them, thus would not acknowledge them, and so could not be led to resist them. Hence evils cannot be repressed by any Providence; for so they would remain shut in, and like the diseases called cancer and gangrene would spread and consume all that is vital in man. For man is from birth like a little hell, between which and heaven there is perpetual variance. No man can be withdrawn from his hell by the Lord, unless he sees that he is there, and unless he wishes to be led out; and this cannot be done without permissions, the causes of which are laws of the Divine Providence. For this reason there are lesser and greater wars, the lesser between possessors of estates and their neighbors,

and the greater between the sovereigns of kingdoms and their neighbors. Whether lesser or greater makes no difference, except that a lesser one is kept within bounds by the laws of the nation, and a greater by the laws of nations; and that, while both the lesser and the greater wish to transgress their laws, the lesser cannot, and the greater can do so, though not beyond the limits of its ability. There are many other causes, stored in the treasury of Divine Wisdom, why the greater wars, united as they are with murders, depredations, violence, and cruelty, are not repressed by the Lord with the kings and commanders; neither in the beginning, nor in their progress, but only at the end, when the power of one or the other has become so reduced that he is in danger of destruction. Some of these causes have been revealed to me, and among them is this; that all wars, however much they may belong to civil affairs, represent in heaven the states of the church, and that they are correspondences. Such were all the wars described in the Word, and such also are all wars at this day. The wars described in the Word are those which the children of Israel carried on with various nations, as the Amorites, the Ammonites, the Moabites, the Philistines, the Syrians, the Egyptians, the Chaldeans, and the Assyrians; and when the children of Israel, who represented the church, departed from their precepts and statutes, and fell into the evils which were signified by those nations, as each nation with which the children of Israel carried on war signified some particular kind of evil, then by that nation they were punished. For example, when they profaned the holy things of the church by foul idolatries, they were punished by the Assyrians and the Chaldeans, because by Assyria and Chaldea is signified the profanation of what is holy. What was signified by their wars with the Philistines, may be seen in the "Doctrine of the New Jerusalem concerning Faith" (n. 50–54). Similar things are represented by the wars of the present day, wherever they

are; for all things which take place in the natural world correspond to spiritual things in the spiritual world, and all spiritual things concern the church. It is not known in this world what kingdoms in the Christian world answer to the Moabites and Ammonites, what to the Syrians and Philistines, and what to the Chaldeans and Assyrians, and the others with whom the children of Israel carried on wars; but still there are those which answer to them. But the quality of the church on earth, and what are the evils into which it falls, and for which it is punished by wars, cannot be wholly seen in the natural world; because in this world externals only, which do not make the church, are manifest: but this is seen in the spiritual world, where internals, in which the church itself is, are apparent; and there all are conjoined according to their various states. The conflicts of these states in the spiritual world, correspond to wars; and according to correspondence these are governed by the Lord on both sides, in accordance with His Divine Providence. That wars in the world are governed by the Divine Providence, the spiritual man acknowledges; but not the natural man, except that, when a festival is appointed on account of a victory, he is able to return thanks on his knees to God that He has given the victory; and excepting, also, the few words before he goes into battle. But when he returns into himself, he then either ascribes the victory to the prudence of the general, or to some measure or occurrence in the midst of the battle, which they had not thought of, from which nevertheless came the victory. That the Divine Providence, which is called fortune, is in the smallest several particulars of even trivial things, may be seen above (n. 212); and if you acknowledge the Divine Providence in them, you must certainly acknowledge it in the affairs of war. Successes, also, and the things of war that are carried out happily, are called by the common expression, the fortune of war; and this is the Divine Providence, especially in the plans and preparations of the

general, even though he then and afterwards were to ascribe the whole to his prudence. And let him do this if he will, for he is in full liberty to think in favor of the Divine Providence and against it, yes, in favor of God and against Him; but let him know that no part whatever of the plan and the preparation is from himself; it all flows in, either from heaven or from hell, — from hell by permission, from heaven by Providence.

252. IV. *The worshipper of himself and of nature confirms himself against the Divine Providence, when, according to his perception, he reflects that victories are on the side of prudence, and sometimes not on that of justice; and that it makes no difference whether the commander is an upright man or not.* Victories seem to be on the side of prudence, and sometimes not on that of justice, because man judges from the appearance, and he favors one side more than the other, and what he favors he may by reasonings confirm; nor does he know that there is a spiritual justice to a cause in heaven, and a natural justice in the world, as has just been stated; and that they are conjoined by means of the connection between things past and future things which are known only to the Lord. That it makes no difference whether the commander is an upright man or not, is for the reason that was confirmed above (n. 250), namely, that the wicked equally with the good do uses, and the evil from their fire with more ardor than the good, especially in wars, because the evil man is more crafty and shrewd in contriving snares; and from the love of glory he is in the delight of killing and plundering those whom he knows and declares to be his enemies, more than the good man; for a good man is prudent and zealous to defend, but rarely is he prudent and zealous in any degree to make an invasion. This is the same as with spirits of hell and angels of heaven; the spirits of hell attack, and the angels of heaven defend themselves. From these things comes the conclusion, that it is allowable for any one to defend

his country and his fellows against invading enemies, even by means of wicked commanders, but that it is not allowable to make oneself an enemy of others without cause; the cause of glory alone is in itself diabolical, for it belongs to the love of self.

253. Thus far have been explained the things presented above (in n. 237), by which the natural man confirms himself against the Divine Providence. Now are to be explained the things following (in n. 238), having reference to the religious systems of various nations, and which can also serve the merely natural man as arguments against the Divine Providence; for he says in his heart, How can so many discordant religions exist, instead of one true religion over all the earth, when the Divine Providence has for its end a heaven from the human race? as shown above (n. 27–45). But listen, I pray: All the human beings that are born, however many, and in whatever religion, can be saved, provided they acknowledge God and live according to the precepts that are in the Decalogue, which are that they must not kill, commit adultery, steal, or bear false witness, because to do such things is contrary to religion, and so is contrary to God. With such there is the fear of God, and the love of the neighbor; a fear of God, because they keep it in thought that to do those things is contrary to God; and a love of the neighbor, because they think that it is against the neighbor to kill, to commit adultery, to steal, to bear false witness, and to covet his house and his wife. These, because in their life they look to God, and do not do evil to the neighbor, are led by the Lord; and they who are led, are also taught concerning God and the neighbor, according to their religion; for they who so live love to be taught, while they who live otherwise do not, and because they love to be taught, after death when they become spirits they are also instructed by the angels, and they gladly receive truths such as are in the Word. Something concerning them may be seen in the "Doctrine of

the New Jerusalem concerning the Sacred Scripture" (n. 91–97, and n. 104–113).

254. I. *The merely natural man confirms himself against the Divine Providence, when he views the matters of religion in various nations; as that some people are found who are totally ignorant of God; some who worship the sun and moon; some who worship idols and graven images.* They who from these things deduce arguments against the Divine Providence do not know the arcana of heaven, which are innumerable, and of which man is hardly acquainted with one; among them is also this, that man is not taught immediately from heaven, but mediately; concerning which, see above (n. 154–174); and because man is taught mediately, and the Gospel could not through missionaries reach all who dwell in the whole earth, but still religion could in various ways be spread abroad even to the nations that are in the corners of the world, therefore by the Divine Providence this has been done. For no man has religion from himself, but through another, who has learned, either directly from the Word, or by derivation from others who have learned from the Word, that there is a God, that there are a heaven and a hell, that there is a life after death, and that one must worship God in order to become happy. That religion was transplanted throughout the world from the Ancient Word and afterwards from the Israelitish Word, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 101–103); and that unless there had been a Word, no one would have known of God, of heaven and hell, the life after death, still less of the Lord, see the same work (n. 114–118). When a religion has been once implanted in a nation, the nation is led by the Lord according to the precepts and dogmas of its own religion; and the Lord has provided that in every religion there are precepts such as are in the Decalogue; as, that God is to be worshipped; His name is not to be profaned; a festival is to be observed; parents are to be

honored; murder, adultery, and theft are not to be committed; false witness is not to be borne. The nation which regards these precepts as Divine, and lives according to them from religion, is saved, as was said just above (n. 253): moreover, most nations remote from Christendom regard them not as civil but as Divine laws, and hold them sacred. That man is saved by a life according to those precepts, may be seen in the "Doctrine of the New Jerusalem concerning Life, from the Commandments of the Decalogue," from beginning to end. Among the arcana of heaven is also this: The angelic heaven before the Lord is as one Man, whose soul and life is the Lord; and this Divine man is a man in all the form, not only as to the external members and organs, but also as to the more numerous internal members and organs, and also as to the skins, membranes, cartilages, and bones; but in that man all these are not material, but spiritual. And it has also been provided by the Lord, that those whom the Gospel has not been able to reach, but a religion only, should also be able to have a place in that Divine man, that is, in heaven, by constituting the parts that are called skins, membranes, cartilages, and bones; and that they like others should be in heavenly joy; for it is not a matter of concern whether they are in such joy as the angels of the highest heaven have, or in such as the angels of the ultimate heaven have; for every one who comes into heaven, comes into the highest joy of his heart; he does not bear a higher joy, for he would be suffocated in it. The case is comparatively like that of a peasant and a king: A peasant may be in a state of the highest joy when he goes with new clothing of coarse wool, and sits down to a table on which is pork, a bit of beef, cheese, beer, and common wine; he would be oppressed at heart, if like a king he were clothed in purple and silk, gold and silver, and a table were placed before him covered with delicacies and costly dishes of many kinds, with noble wine. From which it is manifest, that

there is heavenly happiness for the last as well as for the first, for each in his degree; so also for those who are outside of the Christian world, provided they shun evils as sins against God, because they are contrary to religion. There are a few who are totally ignorant of God. That they, if they have lived a moral life, are instructed by angels after death, and receive in their moral life something spiritual, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 116). So with those who worship the sun and moon, believing God to be there; they do not know otherwise, therefore this is not imputed to them as sin; for the Lord says, *If ye were blind ye should have no sin*, that is, if ye did not know (John ix. 41). But there are many others who worship idols and graven images, even in the Christian world. This is indeed idolatrous, but not with all; for there are some to whom graven images serve as a means of awakening thought concerning God; for it is from influx from heaven that one who acknowledges God should wish to see Him; and as these cannot lift the mind above sensual things like the interiorly spiritual, therefore from the graven thing or image they arouse that [desire to see Him]. They who do this and do not adore the graven image itself as God, if they also from religion live according to the precepts of the Decalogue, are saved. From these things it is manifest, that as the Lord wills the safety of all, He has provided also that every one may have some place in heaven if he lives well. That before the Lord heaven is as one man, and that therefore heaven corresponds to all things and to every single thing in man, and also that there are those who answer to skins, membranes, cartilages, and bones, may be seen in the work concerning "Heaven and Hell," published at London, in the year 1758 (n. 59–102); and in the "Arcana Cœlestia" (n. 5552–5569); and also above (n. 201–204).

255. II. *The merely natural man confirms himself against*

the Divine Providence when he sees the Mohammedan religious system received by so many empires and kingdoms. The fact that this religious system is received by more kingdoms than the Christian religion may be a stumbling-block to those who think about the Divine Providence, and at the same time believe that no one can be saved except those who are born Christians; thus where the Word is, and by it the Lord is known. But the Mohammedan religious system is not a stumbling-block to those who believe that all things are of the Divine Providence; they ask in what this is, and they also find out; it is in this, that the Mohammedan religion acknowledges the Lord as the Son of God, the wisest of men, and as a very great prophet, who came into the world to teach men; a very great part of the Mohammedans make Him greater than Mohammed. That it may be known fully that that religious system was raised up, owing to the Lord's Divine Providence, to destroy the idolatries of many nations, it shall be told in some order. First, then, concerning the origin of idolatry. Previous to that religious system, the worship of idols was common throughout the world. This was because the churches before the coming of the Lord were all representative churches. Such, too, was the Israelitish church; in it the tent, Aaron's garments, the sacrifices, all things belonging to the temple at Jerusalem, and the statutes also, were representative. And among the ancients there was a knowledge of correspondences, which is also a knowledge of representations, the very knowledge of the wise, which was especially cultivated in Egypt; hence their hieroglyphics. From their knowledge of correspondences, they knew the signification of animals of every kind, also of all kinds of trees, and of mountains, hills, rivers, fountains, and also of the sun, the moon, and the stars; and as all their worship was representative, consisting of mere correspondences, they therefore worshipped on mountains and hills, and also in groves and gardens; and therefore they consecrated

fountains, and in their adoration of God they turned their faces to the rising sun; and moreover they made sculptured horses, oxen, calves, lambs, birds too, and fishes, also serpents; and at home and elsewhere they placed these in an order following the spiritual things of the church to which they corresponded, or which they represented. They also placed things like these in their temples, to call to remembrance the holy things which they signified. After a time, when the knowledge of correspondences was obliterated, their posterity began to worship the sculptured things themselves, as holy in themselves, not knowing that their fathers of ancient time had not seen any holiness in them, but only that according to correspondences they represented and therefore signified holy things. Thence arose the idolatries which filled the whole world; Asia with the islands around it, Africa, and Europe. For the extirpation of all these idolatries, from the Lord's Divine Providence it was brought about that a new religion should auspiciously begin, accommodated to the genius of the people of the East, in which there should be something from the Word of both Testaments, and which should teach that the Lord came into the world, and that He was a very great prophet, the wisest of all men, and the Son of God. This was done through Mohammed, from whom that religion has been called the Mohammedan religion. From the Lord's Divine Providence this religion was raised up, and accommodated to the genius of the people of the East, as already said, for the end that it might destroy the idolatries of so many nations, and give them some knowledge concerning the Lord before they should come into the spiritual world; and this religion would not have been received by so many kingdoms, and had power to extirpate idolatries, if it had not been made conformable and adequate to the ideas of thought and to the life of them all. That it did not acknowledge the Lord as the God of heaven and earth, was because the Orientals acknowledged God

the Creator of the universe; and they were not able to comprehend that He came into the world and assumed the Human; even as Christians do not comprehend this, who therefore in their thought separate His Divine from His Human, and place the Divine near the Father in heaven, and His Human they know not where. From these things it may be seen that the Mohammedan religion also arose from the Lord's Divine Providence; and that all of that religion who acknowledge the Lord as the Son of God, and at the same time live according to the precepts of the Decalogue, which they also have, by shunning evils as sins, come into a heaven which is called the Mohammedan heaven. This heaven has also been divided into three heavens, a highest, a middle, and a lowest. They are in the highest heaven, who acknowledge the Lord as one with the Father, and so acknowledge Him as the only God; in the second heaven are they who give up their many wives, and live with one wife; and in the last, those who are being initiated. More may be seen concerning this religion in the "Continuation concerning the Last Judgment, and concerning the Spiritual World" (n. 68–72), where it is treated of the Mohammedans and of Mohammed.

256. III. *The merely natural man confirms himself against the Divine Providence when he sees that the Christian religion is only in the smaller division of the habitable globe called Europe, and that it is divided there.* The Christian religion is only in the smaller division of the habitable globe called Europe, because it has not been accommodated to the genius of the Orientals, like the Mohammedan religion, which is mixed, as was shown just above; and a religion not accommodated is not received. For example, a religion which ordains that it is not lawful to marry more than one wife, is not received but is rejected by those who for ages have been polygamists; so, too, with some other ordinances of the Christian religion. Nor is it a matter of concern whether a smaller or a greater part of the world

has received that religion, provided there are peoples with whom the Word is; for there still is light therefrom to those who are outside of the church and have not the Word, as is shown in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 104–113); and, what is wonderful, where the Word is read with sanctity, and the Lord is worshipped from the Word, the Lord with heaven is there; this is because the Lord is the Word, and the Word is Divine Truth, which makes heaven; wherefore the Lord says: *Where two or three are gathered together in My Name, there am I in the midst of them* (Matt. xviii. 20). This can be done with the Word by Europeans in many parts of the habitable world, because their commerce extends over all the earth, and everywhere the Word is read by them, or there is teaching from the Word. This seems like an invention, but still it is true. The Christian religion is divided because it is from the Word, and the Word is written throughout by mere correspondences, and the correspondences are in great part appearances of truth, enclosed within which, nevertheless, are concealed genuine truths. And as the doctrine of the church must be drawn from the literal sense of the Word, which is such, there could not but exist disputes, controversies, and dissensions in the church, especially as to the understanding of the Word, but not as to the Word itself and as to the Lord's Divine itself; for it is everywhere acknowledged that the Word is holy, and that Divinity belongs to the Lord; and these two are the essentials of the church. Therefore also they who deny the Lord's Divine, who are those called Socinians, have been excommunicated from the church; and they who deny the holiness of the Word are not regarded as Christians. To this I will add something concerning the Word, worthy of remembrance, from which may be drawn the conclusion that the Word interiorly is the Divine Truth itself, and inmostly is the Lord: When any spirit opens the Word, and rubs his face or clothing with

t, then his face or clothing shines from the mere rubbing, as brightly as the moon or a star, and this in the sight of all whom he meets. This is evidence that there is nothing in the world more holy than the Word. That the Word is written throughout by mere correspondences, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 5–26). That the doctrine of the church must be drawn from the literal sense of the Word and confirmed by it (n. 50–61 of the same work). That heresies can be taken from the literal sense of the Word, but that it is hurtful to confirm them (n. 91–97). That the church is from the Word, and that it is such as its understanding of the Word is (n. 76–79).

257. IV. *The merely natural man confirms himself against the Divine Providence from the fact, that in most of the kingdoms where the Christian religion is received, there are some who claim for themselves Divine power, and wish to be worshipped as gods; and that they invoke the dead.* They say, indeed, that they have not arrogated to themselves Divine power, and that they do not wish to be worshipped as gods; but still they say that they can open and close heaven, remit and retain sins, and therefore save and condemn men; and this is Divinity itself; for the Divine Providence has for its end nothing else than reformation, and from this, salvation; this is its continual operation with every one; and the work of salvation cannot be done except by the acknowledgment of the Divine of the Lord, and a confidence that He does it, while man lives according to His precepts. Who cannot see that this is the Babylonia described in the Apocalypse, and that it is the Babel [or Babylon] spoken of everywhere in the prophets? That it is also Lucifer, spoken of in Isaiah xiv., is manifest from the verses of that chapter in which are these words: *Thou shalt take up this proverb against the king of Babel* (verse 4); *and I will cut off from Babel the name and remnant* (verse 22); from which it follows that Babel [or

Babylon] there is Lucifer; of whom it is said: *How art thou fallen from heaven, O Lucifer, son of the morning! For thou hast said in thy heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High* (verses 12–14). That they invoke the dead, and pray that they will bring help, is known. They are said to invoke them; because their invocation was established by a papal bull confirming the decree of the Council of Trent, in which it is openly said that the dead are to be invoked. Yet who does not know that God alone is to be invoked, and not any dead person? But it shall now be told why the Lord has permitted such things. That He has permitted them for the sake of the end, which is salvation, cannot be denied. For it is known that without the Lord there is no safety; and for this reason, it was necessary that the Lord should be preached from the Word, and that the Christian church should by that means be established. But this could not be done except by those who would press to the fight, and would do this from zeal; nor were others found than those who were in a glow like zeal, from the fire of self-love. This fire first excited them to preach the Lord and to teach the Word; and it is from this their first state, that *Lucifer is called the Son of the morning* (verse 12). But as they saw that they could have dominion by the holy things of the church, the love of self by which they were first excited to preach the Lord broke forth from within, and at length exalted itself to such a height that they transferred to themselves all of the Lord's Divine power, leaving nothing. This could not be absolutely prevented by the Lord; for if it had been, they would have pronounced the Lord not God, and the Word not holy, and would have made themselves Socinians or Arians, and so would have destroyed the whole church; which, whatever may be the character of the prelates, still endures with the subject

nation; for all of this religion, also, who go to the Lord and shun evils as sins, are saved; wherefore there are many other heavenly societies of them, too, in the spiritual world. And moreover it has been provided that there should be a nation among them which has not passed under the yoke of such domination, and which holds the Word to be holy; it is the noble French nation. But what has been done? When the love of self lifted up its dominion even to the Lord's throne, removed Him, and set itself thereon, that love, which is Lucifer, could not but profane all things of the Word and the church; to prevent which, the Lord by His Divine Providence took care that they should recede from the worship of Him, and should invoke the dead, should pray to their images, kiss their bones, and bow down at their tombs, should forbid the reading of the Word, place holy worship in masses not understood by the common people, and sell safety for money; since if they had not done these things they would have profaned the holy things of the Word and the church; for, as shown in the preceding section, none profane holy things but those who know them. And so, lest they should profane the most Holy Supper, it is from the Lord's Divine Providence for them to divide it, and give the bread to the people, and drink the wine themselves (for the wine in the Holy Supper signifies holy truth, and the bread, holy good; but when they are divided, the wine signifies profaned truth, and the bread, adulterated good); and further, for them to make it corporeal and material, and assume this as the primary of religion. Any one who turns his mind to these several things, and considers them with some enlightenment of mind, may see the wonders of the Divine Providence for guarding the holy things of the church, for saving all, however many, who can be saved, and as it were in snatching from the fire those who are willing to be rescued.

258. V. *The merely natural man confirms himself against the Divine Providence from the fact, that among those who*

profess the Christian religion, there are some who place salvation in certain words which they may think of and say, and none in the goods that they may do. That such are they who make faith alone saving, and not the life of charity, and who accordingly separate faith from charity, is shown in the "Doctrine of the New Jerusalem concerning Faith;" there, too, it is shown that they are meant in the Word by the Philistines, by the dragon, and by the goats. That such doctrine also has been permitted, is from the Divine Providence, that the Divinity of the Lord and the holiness of the Word might not be profaned. The Divinity of the Lord is not profaned when salvation is placed in the words, "That God the Father may be merciful for the sake of His Son who endured the cross, and made satisfaction for us;" for men do not thus go to the Lord's Divine, but to the Human which they do not acknowledge as Divine. Nor is the Word profaned, for they pay no attention to the passages where love, charity, doing, and works are named. They say that these are all included in a belief in the words that have just been quoted; and they who confirm this, say to themselves, "The law does not condemn me, so neither does evil; and good does not save, because the good from me is not good." They therefore are like those who have no knowledge of truth from the Word, and on that account cannot profane it. But none confirm the faith of those words, except those who from the love of themselves are in the pride of their own intelligence; nor are they Christians at heart, but only wish to seem so. That still the Lord's Divine Providence is continually working for the salvation of those with whom faith separate from charity has been made of the religion, shall now be told. It is from the Lord's Divine Providence that, although that faith has been made of the religion, still every one knows that that faith does not save, but the life of charity with which faith acts as one; for in all the churches where that religion is held, it is taught that there is no salvation unless man

examines himself, sees his sins, acknowledges them, repents, desists from them, and enters on a new life. This is read with much zeal previous to the Lord's Supper, in the presence of all who are approaching it; to which is added, that unless they do this, they commingle what is holy with what is profane, and cast themselves into eternal damnation; yes, and in England it is added, that unless they do this, the devil will enter into them as he entered into Judas, and destroy them both soul and body. It is manifest from this, that even in the churches where the doctrine of faith alone has been received, every one still is taught that evils are to be shunned as sins. Furthermore, every one who was born a Christian also knows that evils are to be shunned as sins, because the Decalogue is placed in the hands of every boy and every girl, and is taught them by parents and teachers; and further, all the citizens of the kingdom, especially the common people, are examined by the priest, from the Decalogue alone, repeated from memory, as to what they know of the Christian religion, and are also counselled to do the things that are there commanded. In no case is it said then by any leader that they are not under the yoke of that law, or that they cannot do the things commanded because they cannot do any good from themselves. Again, the Athanasian Creed has also been accepted in the whole Christian world; and what is said in it last is also acknowledged, namely, that the Lord shall come to judge the living and the dead, and then they who *have done good* shall enter into life eternal, and they who *have done evil* into everlasting fire. In Sweden, where the religion of faith alone has been received, it is also plainly taught that faith separate from charity or without good works is not given; this is found in a certain Appendix containing things to be kept in remembrance, attached to all their psalm-books,* called "Hindrances or Stumbling-blocks of

* This Appendix was left out in the revision of the psalm-book made in the year 1819.

the Impenitent" ("Obotfärdigas förhinder"); in it are these words: "They who are rich in good works thereby show that they are rich in faith, since when faith is saving, it operates through charity; for justifying faith never exists alone and separate from good works, just as a good tree is not without fruit, or as the sun is not without light and heat, or as water is not without moisture." These few things have been adduced that it may be known that, although a religious system respecting faith alone has been received, still the goods of charity, which are good works, are everywhere taught; and that this is from the Lord's Divine Providence, lest the common people should be seduced by it. I have heard Luther, with whom I have sometimes conversed in the spiritual world, execrating faith alone, and saying that when he established it he was warned by an Angel of the Lord not to do it; but that he thought to himself that if he were not to reject works, separation from the Catholic religious system would not be effected; therefore, contrary to the admonition, he confirmed that faith.

259. VI. *The merely natural man confirms himself against the Divine Providence from the fact, that there have been and still are so many heresies in the Christian world, as Quakerism, Moravianism, Anabaptism, and more besides.* For he may think to himself, If the Divine Providence were universal in the smallest particulars severally, and had the safety of all for its end, it would have caused one true religion to exist throughout the world, and that not divided, still less torn into heresies. But make use of reason, and think more deeply, if you can. Can a man be saved unless he be first reformed? For he has been born into the love of himself and the world; and as these loves do not carry in them any thing of love to God and of love towards the neighbor except for the sake of self, he has been born also into evils of every kind. What love or mercy is there in those loves? Does the man account it any thing to de-

fraud another, to curse him, to hate him even to the death, to commit adultery with his wife, to be cruel in his revenge on him, while he carries in mind [*animus*] the wish to be highest of all, and to possess the goods of all others, thus while he regards others as of little consequence and worthless, compared with himself? For such a man to be saved, must he not first be led away from these evils, and so re formed? That this cannot be done, unless in accordance with many laws which are laws of the Divine Providence, has been shown above in many places. These laws are for the most part unknown; nevertheless they are of the Divine Wisdom and at the same time of the Divine Love; and the Lord cannot act contrary to them, because to do so would be to destroy man, not to save him. Let the laws which have been set forth be reviewed and compared, and you will see. Since, therefore, according to those laws there is not any immediate influx from heaven, but mediate influx through the Word, doctrines, and preaching (and the Word, so as to be Divine, could not have been written except by mere correspondences), it follows that dissensions and heresies are inevitable, and that the permissions of them are also according to the laws of the Divine Providence; and still more, when the church itself had assumed for its essentials such things as are of the understanding only, thus of doctrine, and not such as are of the will, thus of the life: and when the things which are of the life are not the essentials of the church, then man is from the understanding in mere darkness, and wanders about like a blind man, who everywhere is hitting something and who falls into pits. For the will must see in the understanding, and not the understanding in the will; or, what is the same, the life and its love will lead the understanding to think, speak, and act, and not the reverse; if the reverse, from an evil, yes, a diabolical love, the understanding might seize upon whatever presents itself through the senses, and enjoin the will to do it. From these things it may be seen

whence come dissensions and heresies. But yet it has been provided that every one, in whatever heresy he may be as to the understanding, can still be reformed and saved, provided he shuns evils as sins, and does not confirm heretical falsities in himself; for by shunning evils as sins, the will is reformed, and through the will the understanding, which then first comes out of darkness into light. There are three essentials of the church, the acknowledgment of the Divinity of the Lord, the acknowledgment of the holiness of the Word, and the life which is called charity. According to the life, which is charity, every one has faith; from the Word is the knowledge of what the life must be; and from the Lord are reformation and salvation. If the church had held these three as essentials, intellectual dissensions would not have divided but only varied it, as light varies colors in beautiful objects, and as various diadems give beauty in the crown of a king.

260. VII. *The merely natural man confirms himself against the Divine Providence from the fact that Judaism still continues;* — that the Jews are not converted after so many centuries, although they live among Christians; and that they do not according to the predictions of the Word confess the Lord and acknowledge Him as the Messiah, who, as they think, was to lead them back to the land of Canaan; and that they constantly persist in the denial of Him; and nevertheless it still is well with them. But they who think so, and therefore call in question the Divine Providence, do not know that by Jews in the Word are meant all who are of the church and acknowledge the Lord; and that by the land of Canaan, into which it is said that they are to be introduced, is meant the Lord's church. But they persist in the denial of the Lord, because they are of such a character that if they were to accept and acknowledge the Lord's Divinity, and the holy things of His church, they would profane them; wherefore the Lord says of them, *He hath blinded their eyes, and hard*

ened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them (John xii. 40; Matt. xiii. 15; Mark iv. 12; Luke viii. 10; Isa. vi. 9, 10). It is said, *Lest they should be converted, and I should heal them*, because if they had been converted and healed, they would have committed profanation; and it is according to the law of the Divine Providence (treated of above, n. 221–233), that no one should be admitted by the Lord interiorly into the truths of faith and the goods of charity, except so far as he can be kept in them even to the end of life; and if he were admitted, he would profane what is holy. The Jews have been preserved and have been scattered over a great part of the world for the sake of the Word in its original language, which is held sacred by them more than by Christians; and in every particular of the Word is the Lord's Divine, for it is Divine Truth united to Divine Good which proceeds from the Lord; and, through this, the Word is the conjunction of the Lord with the church, and the presence of heaven, as shown in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 62–69); and there is the presence of the Lord and of heaven wherever the Word is read in holiness. This is the end of the Divine Providence, for the sake of which they have been preserved and scattered over a great part of the world. What their lot is after death, may be seen in the "Continuation concerning the Last Judgment and the Spiritual World" (n. 79–82).

261. These now are the points set forth above, n. 238, by which the natural man confirms himself, or may do so, against the Divine Providence. Others, mentioned above in n. 239, yet follow, which may also serve the natural man as arguments against the Divine Providence, and may also occur to the minds [*animus*] of others, and excite some doubts. These will now follow.

262. I. *A doubt may be inferred against the Divine Providence from the fact, that the whole Christian world worships*

one God under three Persons, which is to worship three Gods; and that hitherto it has not known that God is one in Person and Essence, in Whom is a Trinity, and that the Lord is that God. The reasoner concerning the Divine Providence may say, Are not three Persons three Gods, when each Person by himself is God? Who can think otherwise? Yes, who does think otherwise? Athanasius himself could not; therefore in the Creed which has its name from him he says: "Although from Christian verity we ought to acknowledge each Person to be God and Lord, still from the Christian faith it is not allowable to say or name three Gods or three Lords." This means nothing else than that we ought to acknowledge three Gods and Lords, but that it is not allowable to say or name three Gods and three Lords. Who can in any way perceive one God, unless He is also one in Person? If it is said that one can have the perception, if his thought is that the Three have one Essence, who perceives or can perceive any thing from this, but that thus they are of one mind and of one sentiment, and still are three Gods? And if one thinks more deeply, he says to himself, How can the Divine Essence, which is infinite, be divided? and how can it from eternity beget another, and produce still another which proceeds from them both? If it is said that this is to be believed and not thought about, who does not think about that which he is told must be believed? If he does not, whence comes acknowledgment, which is faith in its essence? Have not Socinianism and Arianism, which reign in more hearts than you believe, sprung from the thought of God as of three Persons? The faith of one God, and that the Lord is the one God, makes the church; for the Divine Trinity is in Him. That it is so, may be seen in the "Doctrine of the New Jerusalem concerning the Lord," from beginning to end. But what is thought of the Lord at this day? Is it not thought that He is God and Man, God from Jehovah the Father from Whom He was conceived, and Man from

the Virgin Mary of whom He was born? But who thinks that God and Man in Him, or His Divine and His Human, are one Person, and are one as soul and body are one? Does any one know this? Ask the Doctors of the church, and they will say that they have not known it; when yet it is from the doctrine of the church received throughout the Christian world, which is as follows: "*Our Lord Jesus Christ, the Son of God, is God and Man; and although He is God and Man, still there are not two, but there is one Christ; He is one, because the Divine took to itself the Human; yea, He is altogether one, for He is one Person; since as soul and body make one man, so God and Man are one Christ.*" This is from the Faith or Creed of Athanasius. They have not known this, because when they have read it they have not thought of the Lord as God, but only as of Man. If the same persons are asked whether they know from whom He was conceived, whether from God the Father, or from His own Divine, they will also answer that He was conceived from God the Father, for this is according to the Scripture. Then are not the Father and Himself one, as the soul and the body are one? Who can possibly think that He was conceived from two Divines, and if from His own that that was His Father? If you ask further, What is your idea of the Lord's Divine, and of His Human? they will say that His Divine is from the Father's Essence, and the Human from the mother's essence, and that His Divine is with the Father; and if you then ask, Where is His Human? they will make no reply; for in their idea they separate His Divine and His Human, and make the Divine equal to the Father's Divine, and the Human like the human of another man; and they do not know that so also they separate soul and body; nor do they see the contradiction, that so there would have been born a rational man from a mother alone. From the idea impressed upon him concerning the Lord's Human, that it was like the human of another man, it has come to pass

that a Christian can hardly be led to think of a DIVINE HUMAN, even if said that the Lord's soul or life from conception was and is Jehovah Himself. Now gather the reasons together, and consider whether there is any other God of the universe than the Lord alone, in whom is the Divine itself from which [are all things], and which is called the Father, the Divine Human which is called the Son, and the proceeding Divine which is called the Holy Spirit; and thus that God is one in Person and Essence, and that the Lord is this God. If you persist, saying that the Lord Himself named three in Matthew, *Go ye therefore and make disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit* (xxviii. 19), yet it is manifest from the verse immediately preceding and from that immediately following, that He said this to make known that in Himself now glorified was the Divine Humanity. In the verse immediately preceding, He says that all power is given Him in heaven and upon earth; and in that immediately following, He says that He would be with them until the consummation of the age; thus speaking concerning Himself alone, and not of three. Now as to the Divine Providence, why it has permitted Christians to worship one God under three persons, that is, to worship three Gods, and why they have hitherto not known that God is one in Person and Essence, in Whom is the Trinity, and that the Lord is this God: the Lord is not the cause, but man himself is; the Lord has taught that truth manifestly in His Word, as may be evident from all the passages quoted in the "Doctrine of the New Jerusalem concerning the Lord;" and He has also taught it in the doctrine of all the churches, in which it is stated that His Divine and His Human are not two, but one Person, being united like soul and body. But the first cause of their dividing the Divine and the Human, and making the Divine equal to the Divine of Jehovah the Father, and the Human equal to the human of another man, was, that the church

after its rise fell away into Babylonia, which transferred the Lord's Divine power to itself; but that it might not be called Divine power, but human power, they made the Lord's Human like the human of another man. And afterwards, when the church was reformed, and faith alone was received as the sole means of salvation (the faith that God the Father has mercy for the sake of the Son), the Lord's Human could not be regarded differently; for the reason, that no one can go to the Lord and in heart acknowledge Him as the God of heaven and earth, except one who lives according to His precepts. In the spiritual world, where all are obliged to speak as they think, no one can even name Jesus but one who has lived in the world as a Christian; and this is from His Divine Providence, lest His Name should be profaned.

263. But to make these statements more clearly manifest, I will add those presented at the end of the "Doctrine of the New Jerusalem concerning the Lord" (n. 60, 61), which are as follows: "That God and Man in the Lord, according to the Doctrine, are not two, but one Person, and altogether one, as the soul and the body are one, is clearly manifest from many things which He said: as, that the Father and He are one; that all things of the Father are His, and all His the Father's; that He is in the Father, and the Father in Him; that all things are given into His hand; that He has all power; that He is the God of heaven and earth; that he who believes in Him has eternal life; and that the wrath of God abideth on him who believeth not in Him; and, further, that both the Divine and the Human were taken up into heaven; and that, as to both, He sits at the right hand of God, that is, that He is Almighty: and many more things which were adduced above in great abundance from the Word, concerning His Divine Human; which all witness that God is one as well in Person as Essence, in Whom is a Trinity, and that the Lord is that God. The reason

why these things concerning the Lord are now for the first time published, is because it is foretold in the Apocalypse (chapters xxi. and xxii.), that a new church should be instituted at the end of the former, in which this will be the primary thing. It is this church which is there meant by the New Jerusalem, into which none can enter but those who acknowledge the Lord alone as the God of heaven and earth; wherefore this church is there called the LAMB'S WIFE. And this I can proclaim, that the universal heaven acknowledges the Lord alone, and that he who does not acknowledge Him is not admitted into heaven; for heaven is heaven from the Lord. This acknowledgment itself, from love and faith, causes them to be in the Lord, and the Lord in them, as the Lord Himself teaches in John: *In that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20). And again in the same: *Abide in Me, and I in you. I am the Vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth* (xv. 4–6; xvii. 22, 23). This was not seen from the Word before, because, if it had been, it still would not have been received; for the last judgment was not yet accomplished; and before that, the power of hell prevailed over the power of heaven; and man is in the midst between heaven and hell: wherefore, if this had been seen before, the devil, that is, hell, would have snatched it out of the hearts of men, and would, moreover, have profaned it. This state of the power of hell was altogether broken by the last judgment, which has now been accomplished. Since that judgment, and thus *now*, every man who wishes to be enlightened and to be wise, can be."

264. II. *A doubt may be inferred against the Divine Providence from the fact, that hitherto men have not known that in the particulars of the Word there is a spiritual sense, and that the holiness of the Word is therefrom.* For a doubt may be inferred against the Divine Providence, with the

question, Why has this been now first revealed? and why revealed through this man or that, and not through some primate of the church? But whether by means of a primate or a primate's servant, is of the Lord's good pleasure; He knows what the one is, and what the other. But the reason why that sense of the Word was not revealed before, is, — I. Because if it had been, the church would have profaned it, and would thereby have profaned the very holiness of the Word: II. Neither were genuine truths, in which is the spiritual sense of the Word, revealed by the Lord till after the last judgment was accomplished, and the new church which is meant by the Holy Jerusalem was about to be established by the Lord. But let these things be examined singly. First: *The spiritual sense of the Word was not revealed before, because if it had been, the church would have profaned it, and would thereby have profaned the very holiness of the Word.* The church, not long after its establishment, was turned into Babylonia, and afterwards into Philistia; and Babylonia does indeed acknowledge the Word, but yet despises it in saying that the Holy Spirit inspires them in their supreme Judgment just as much as it inspired the prophets. That they acknowledge the Word, is for the sake of the vicarship, established by them out of the Lord's words to Peter; but still they despise the Word, because it does not suit them. For this reason, too, it is taken away from the people, and is laid up in monasteries, where few read it. Wherefore if the spiritual sense of the Word had been disclosed, in which is the Lord and at the same time all angelic wisdom, the Word would be profaned, not only as now, in its ultimates which are the things contained in the sense of the letter, but in its inmosts also. Philistia, by which is meant faith separate from charity, would also have profaned the spiritual sense of the Word, because it places salvation in certain words that they think of and speak, and not in goods which they do, as was before shown; and thus it makes that to be saving which is

not saving, and moreover it removes the understanding from what is to be believed. What have they to do with the light in which the spiritual sense of the Word is? Would it not be turned into darkness? When the natural sense is so turned, what would not be done with the spiritual sense? Does any one of them who has confirmed himself in faith separate from charity, and in justification by that alone, wish to know what good of life is, what love to the Lord and towards the neighbor is, what charity and what the goods of charity are, what good works are, and the doing of them, or even what faith in its essence is, and any genuine truth which makes it? They write volumes, and confirm only that which they call faith; and all the things that have just been named, they say are in that faith. From which it is manifest, that if the spiritual sense of the Word had been disclosed before, it would come to pass according to the Lord's words in Matthew, *But if thine eye be evil, thy whole body shall be full of darkness; if therefore the light which is in thee be darkness, how great is that darkness* (vi. 23). By the eye, in the spiritual sense of the Word, is meant the understanding. Second: *Neither were genuine truths, in which is the spiritual sense of the Word, revealed by the Lord until after the last judgment was accomplished, and the new church which is meant by the Holy Jerusalem was about to be established by the Lord.* It was foretold by the Lord in the Apocalypse, that, after the accomplishment of the last judgment, genuine truths were to be unfolded, a new church established, and the spiritual sense of the Word disclosed. That the last judgment has been accomplished, is shown in a little work concerning the "Last Judgment," and again in a "Continuation" of it; also that this is meant by the heaven and earth which were to pass away (Apoc. xxi. 1). That genuine truths are then to be unfolded, is foretold by these words in the Apocalypse: *And He that sat upon the throne said, Behold, I make all things new* (xxi. 5; again in chap. xix. 17, 18; xxi. 18–21; xxii.

1, 2). Also that the spiritual sense of the Word is then to be revealed (xix. 1.–16); this is meant by the White Horse, He who sat upon which was called the Word of God, and was Lord of lords and King of kings; on which subject see the little work concerning the "White Horse." That the Holy Jerusalem means the New Church which is then to be established by the Lord, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 62–65), where this is shown. It is now manifest from this, that the spiritual sense of the Word was to be revealed for a new church which will acknowledge and worship the Lord alone, and will hold His Word holy, will love Divine truths, and will reject faith separate from charity. But of this sense of the Word, many things may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 5–26, and subsequent numbers): it may there be seen what the spiritual sense is (n. 5–26); that the spiritual sense is in all things of the Word, and in each thing thereof (n. 9–17); that it is from the spiritual sense that the Word is divinely inspired, and holy in every word (n. 18, 19); that the spiritual sense has been hitherto unknown, and why it was not revealed before (n. 20–25); that the spiritual sense will not hereafter be given to any one unless he is in genuine truths from the Lord (n. 26). From this it may now be evident that it is from the Lord's Divine Providence that the spiritual sense has been hidden from the world until the present age, and has been preserved meanwhile in heaven among the angels, who derive their wisdom from it. That sense was known to the ancients who lived before Moses, and was also well regarded; but because their posterity turned correspondences, of which alone their Word and consequently their religion consisted, into idolatry of various kinds, and the Egyptians turned them into magic, in the Lord's Divine Providence it was closed up, first with the children of Israel, and afterwards with Christians, for the reasons given above: and is now first opened for the Lord's New Church.

265. III. *A doubt may be inferred against the Divine Providence from the fact, that hitherto men have not known that to shun evils as sins is the Christian religion itself.* That this is the Christian religion itself is shown in the "Doctrine of Life for the New Jerusalem," from beginning to end; and because faith separate from charity is the only obstacle to its reception, that also is treated of. It is said that men have not known that to shun evils as sins is the Christian religion itself, because almost all do not know it; and yet each one knows it, as may be seen above (n. 258). That still almost all do not know it, is because faith separate has erased that [truth]; for it affirms that faith alone saves, and not any good work or good of charity; also, that they are no longer under the yoke of the law, but free. They who have heard such things quite often, no longer think concerning any evil of life nor any good of life; besides, every man from his nature inclines to embrace this idea, and when he has once embraced it, he thinks no more concerning the state of his life. This is why it is not known [that to shun evils as sins is the Christian religion itself]. That it is unknown, has been disclosed to me in the spiritual world. I have asked more than a thousand new-comers from the world, whether they know that to shun evils as sins is religion itself; and they have said that they do not know, and that this is something new, not heard of before; but that they have heard that they cannot do good from themselves, and that they are not under the yoke of the law. When I have asked whether they do not know that man must examine himself, see his sins, repent, and then begin a new life, and that otherwise sins are not remitted, and that if sins are not remitted men are not saved, and have said that this has been read to them in a loud voice as often as they have been to the Holy Supper; they have replied, that they have given no attention to those things, but only to this, that they have remission of sins by means of the Sacrament of the Supper, and that faith does the

rest without their knowledge. Again I have said, Why have you taught your little children the Decalogue? Have you not done this that they might know what evils are sins which are to be shunned? or only that they might know these things and believe, and not that they might do? Why, therefore, is it said that this is new? To this they have only been able to reply, that they know and still do not know; and that they never think of the sixth commandment [the *seventh* in our division] when they are committing adultery, nor of the seventh commandment [our *eighth*] when they are stealing or committing fraud, and so on; still less that such things are contrary to the Divine Law, thus contrary to God. When from the doctrines of the churches and from the Word, I have mentioned many other things which prove that to shun and to become averse to evils as sins is the Christian religion itself, and that every one has faith as he does so, they have been silent. But they have been convinced that this is true, since they saw that all were examined in relation to the life, and were judged according to the deeds, and no one according to faith separate from life, because every one has faith according to the life. That the Christian world for the most part has not known this, is from the law of the Divine Providence that every one is left to act from freedom according to reason, of which above (n. 71 to 99, and n. 100–128); also from the law that no one is taught immediately from heaven, but mediately through the Word, and doctrine, and preaching from it (of which from n. 154 to 174); and also from all the laws of Permission, which are likewise laws of the Divine Providence. More on these subjects may be seen above (n. 258).

274.* IV. *A doubt may be inferred against the Divine Providence from the fact, that men have hitherto not known that man lives a man after death; and that this has not been*

* The numbering follows the original. It cannot be changed, on account of the references.

disclosed before. They have not known this, for the reason that in those who do not shun evils as sins there is interiorly hidden the belief that man does not live after death; and they therefore make it of no consequence whether it is said that he lives a man after death, or that he is to rise again at the day of the last judgment; and if by chance a belief in the resurrection comes in, the man says to himself, Nothing worse is coming to me than to others; if I am going to hell there are many others with me, and so there are if I am going to heaven. But yet in all who have any religion there is implanted a cognition that they live men after death; the idea that they live as souls and not as men, exists with those only whom their own intelligence has infatuated; not with others. That in every one who has any religion there is implanted a cognition that they live men after death, may be evident from the following considerations: 1. Who thinks otherwise when dying? 2. What eulogist, when lamenting the dead, does not exalt them to heaven, and place them among angels, conversing with them, and in the enjoyment of happiness? Some, too, have been deified. 3. Who among the common people does not believe that when he dies, if he has lived well, he will come into a heavenly paradise, be clothed in white raiment, and enjoy eternal life? 4. What church leader is there who does not say the same or similar things to one about to die? And when he says them, he also believes them, provided he does not then think of the last judgment. 5. Who does not believe that his little children are in heaven, and that after death he shall see his wife whom he has loved? Who thinks that they are spectres, still less that they are souls or minds flitting about the universe? 6. Who contradicts when any thing is said concerning the lot or state of those who have passed from time into the eternal life? I have said to many that such is the lot of these and of those, and I have not yet heard one say that they have not yet obtained their lot, but will obtain it a[t]

the time of judgment. 7. Who, when he sees angels painted or sculptured, does not acknowledge that those who have died are such? Who thinks then that they are spirits without bodies, or are air or clouds, as some of the learned have thought? 8. The papists believe that their saints are human beings in heaven, and that the rest are somewhere else; the Mohammedans believe the same of their dead; the Africans believe this more than others, and many other nations in like manner; why not the reformed Christians, who know it from the Word? 9. It is also from this cognition implanted in every one, that some aspire to an immortality of fame; for the cognition is turned to such aspiration in some, and makes them heroes and brave in war. 10. Inquiry was made in the spiritual world whether this cognition is implanted in all, and it was found to be implanted in all in the spiritual idea which is of the internal thought, but not in their natural idea which is of the external thought. From these things it may be evident that no doubt ought to be inferred against the Divine Providence from the supposition that it has now been first disclosed that man lives a man after death. It is only man's sensual part that wishes to see and to touch what shall be believed; one who does not think above that, is in the darkness of night regarding the state of his life.

EVILS ARE PERMITTED FOR THE SAKE OF THE END, WHICH IS SALVATION.

275. If man were born into the love into which he was created, he would not be in any evil; yes, neither would he know what evil is; for one who has not been in evil, and thus is not in evil, cannot know what evil is; if he were told that this or that is evil, he would not believe that it could possibly be. This state is the state of innocence in which were Adam and Eve his wife; the nakedness of which they were not ashamed signified that state. The

cognition of evil after the fall is meant by the eating from the tree of the knowledge of good and evil. The love into which man was created is the love of the neighbor, so that he may wish as well to him as to himself, and better; and is in the love's enjoyment, when he is doing good to the neighbor: very nearly as it is with a parent in relation to his children. This love is truly human; for in it there is what is spiritual, by which it is distinguished from natural love, which brute animals have. If man were born into that love, he would not be born into the thick darkness of ignorance, as every man is now, but into a certain light of knowledge and thence of intelligence; and into these he would also quickly come. He would, indeed, at first creep like a quadruped, but with the endeavor implanted within him to raise himself up upon his feet; for however much like a quadruped, still he would not turn his face downward to the earth, but forward toward heaven, and he would raise himself up, so as to be able also to turn the face upward.

276. But when the love of the neighbor was turned into the love of self, and this love increased, then human love was turned into animal love; and man from being man became a beast, with the difference that he could think of what he felt with the body, and could rationally distinguish the one from the other, and could be instructed, and become a civil and moral and at length a spiritual man. For, as before said, a man has what is spiritual, by which he is distinguished from a brute; for by this he is able to know what civil evil and good are, then what moral evil and good are, and also, if he will, what spiritual evil and good are. When the love of the neighbor was turned into the love of self, man could no longer be born into the light of knowledge and intelligence, but into the thick darkness of ignorance, because into the very ultimate of life, which is called the corporeal-sensual; and could be introduced from this into the interiors of the natural mind by means of instruc-

tion, the spiritual always accompanying. The reason why he is born into the ultimate of life, which is called the corporeal-sensual, and therefore into the thick darkness of ignorance, will be seen in what follows. That the love of the neighbor and the love of self are opposite loves, any one can see; for the love of the neighbor wishes well to all from itself, but the love of self wishes well to itself alone from all; the love of the neighbor wishes to serve all, and the love of self wishes all to serve it; the love of the neighbor regards all as its brothers and friends, but the love of self regards all as its servants, and as enemies if they do not serve; in a word, it regards itself only, and others scarcely as men, whom in heart it holds in less estimation than its horses and dogs; and because it regards them as of so little value, it also makes nothing of doing evil to them; hence come hatred and revenge, adultery and whoredom, theft and fraud, lying and defamation, harshness and cruelty, and other such evils. These are the evils in which man is from birth. That they are permitted for the sake of the end, which is salvation, is to be demonstrated in this order: I. Every man is in evil, and must be led away from evil in order to be reformed. II. Evils cannot be removed unless they appear. III. So far as evils are removed, they are remitted. IV. The permission of evil is thus for the sake of the end, that there may be salvation.

277. I. *Every man is in evil, and must be led away from evil in order to be reformed.* That every man has hereditary evil, and that from it man is in the lust of many other evils, is known in the church; and consequently man cannot do good from himself; for evil does not do good, except such as has evil within it; the evil which is within is that he does good for the sake of self, and this only in order that it may appear. This evil is known to be inherited from parents. It is said to be from Adam and his wife, but this is an error; for every one is born into it from his parent,

and the parent is born into it from his parent, and he too from his; and so it is transferred successively from one to another; thus it is increased, and it grows as it were to an accumulated mass; and is transmitted to offspring. It is in consequence of this, that in man there is nothing sound, but all there is of the man is evil. Who feels that it is evil to love himself more than others? Who consequently knows that it is evil? when yet it is the head of evils. That there is what is hereditary from parents, grandfathers, and great-grandfathers, is manifest from many things that are known in the world, as that households, families, and even nations, can be distinguished from each other merely by the face, and faces are types of minds [*animus*], and these are according to affections, which are of the love. Sometimes, too, the face of a great-grandfather returns in a grandson or a great-grandson. I know from the face alone whether a man is a Jew or not, and also from what stock some people are; I do not doubt that others know the same. If affections, which are of the love, are thus derived and handed down from parents, it follows that evils are too, for they are of the affections. But it shall now be told whence comes the resemblance. Every one's soul is from the father, and it is only clothed with a body by the mother. That the soul is from the father, follows not only from what has just been mentioned, but also from many other indications; also from this, that a child from a negro or Moor by a white or European woman, is born black, and *vice versa;* and especially from this, that the soul is in the seed, for from the seed impregnation takes place, and the seed is what is clothed with a body by the mother. The seed is the first form of the love in which the father is; it is the form of his reigning love, with its nearest derivations, which are the inmost affections of that love. These affections in every one are veiled over with what is honorable in moral life, and with what is good, be-'onging partly to civil and partly to spiritual life; these

things make up life's external, even with the wicked. Into this external of life, every infant is born; hence it is loveable; but as the child grows to boyhood or to youth, he comes from that external to interiors, and at length to what was his father's reigning love; and if this has been evil, and has not by various means been tempered and bent by instructors, it becomes his love even as it was his father's. But still the evil is not extirpated, but only removed; of which in what follows. Evidently, then, every man is in evil.

That man must be led away from evil in order to be reformed, is manifest without explanation; for he who is in evil in the world is in evil after his departure from the world; wherefore if evil is not removed in the world, it cannot be removed afterward. Where the tree falls, there it lies. So, too, does man's life, when he dies, remain such as it has been. Also, every one is judged according to his deeds; not that they are enumerated, but because he returns to them, and acts in a similar manner, for death is a continuation of life, with the difference that man cannot then be reformed. All reformation takes place in completeness, that is, in what is first in man and in ultimates at the same time; and his ultimates are reformed, to agree with what is first, while he is in the world, and they cannot be afterwards; for the ultimates of life that man carries with him after death, become quiescent, and breathe with his interiors; that is, they act as one.

278. II. *Evils cannot be removed unless they appear.* The meaning is not that man is to do evils, having as his end for them to appear; but he is to examine himself; not only his deeds, but also his thoughts, and what he would do if he did not fear the laws and disgrace; especially what evils he regards in his spirit as allowable, and does not account as sins; for he still does these. For the sake of man's examining himself, an understanding has been given him, and this separate from the will, to the end that he may

know, understand, and acknowledge what is good and what is evil, and also that he may see the quality of his will, or what he loves and what he desires. In order that man may see this, there has been given to his understanding higher thought and lower, or interior thought and exterior, so that from higher or interior thought he may see what the will is doing in the lower and exterior thought; he sees this as a man sees his face in a mirror; and when he sees it, and knows what sin is, if he implores the Lord's aid, he is able not to will it, he can shun it, and can afterwards act against it; if not freely, still he can by combat constrain it, and at length hold it in aversion and abominate it; and then, and not before, he first perceives and he also feels that evil is evil and that good is good. Now this is examining oneself, seeing one's evils, and acknowledging them, confessing them, and afterwards desisting from them. But as there are few who know that this is the Christian religion itself, for the reason that only those who do this work have charity and faith and they alone are led by the Lord and do good from Him, therefore something shall be said of those who do not do this work, and still suppose that they have religion in them; they are these: 1. Those who confess themselves guilty of all sins, and do not search out any one sin in themselves. 2. Those who from religion omit the search. 3. Those who on account of worldly matters think nothing about sins, and therefore do not know them. 4. Those who favor them, and therefore cannot know them. 5. With all these, sins do not appear, and therefore cannot be removed. 6. Lastly, the cause, hitherto hidden, will be made manifest, why evils cannot be removed without the examination, appearance, acknowledgment, confession, and resistance of them.

But these points must be examined one by one, because they are the primaries of the Christian religion on man's part. First: *Of those who confess themselves guilty of all sins, and do not search out any one sin in themselves;* saying,

"I am a sinner; I was born in sin; there is nothing sound in me from head to foot; I am nothing but evil; good God, be gracious unto me, pardon me, purify me, save me, make me to walk in purity and the way of righteousness;" and so on; and yet he does not examine himself, and therefore does not know any one evil; and no one can shun that of which he knows nothing, still less can he fight against it. And he also believes himself to be clean and washed after the confessions, when yet he is unclean and unwashed from the head to the sole of the foot; for the confession of all lulls one to sleep and at length brings blindness as to all; and it is like a universal without any particular, which is not any thing. Second: *Of those who from religion omit the search.* They are especially those who separate charity from faith; for they say to themselves, "Why should I search whether there is evil or good? Why search for evil, when it does not condemn me? or why for good, when it does not save me? It is faith alone, thought of and expressed with trust and confidence, which justifies and purifies from all sin; and when once I am justified, I am whole before God. I am indeed in evil; but God wipes this away as soon as it is done, and so it no longer appears;" and other things like these. But who, if he opens his eyes, does not see that such things are empty words, in which there is no reality, because no good is in them? Who cannot think and talk so, even with trust and confidence, when he is at the same time thinking of hell and of eternal damnation? Does such a person desire to know any thing further, either of truth or of good? Of truth he says, "What is truth, but that which confirms that faith?" And of good he says, "What is good, but that which is in me from that faith? But that it may be in me, I must not do it as from myself, since this is meritorious; and good for which merit is claimed is not good." So he passes all by, even till he does not know what evil is. What then will he examine in himself and see? Does not his state

then become such that the pent-up fire of the lusts of evil consumes the interiors of his mind, and lays them waste to the very gate? This gate only he guards, lest the burning should appear; but after death this is opened, and then it shows itself to all. Third: *Of those who on account of worldly matters think nothing about sins, and therefore do not know them.* These are they who love the world above all things, and do not admit any truth that leads away from any falsity of their religion; saying to themselves, "What is that to me? It is not for me to think of." Thus they reject the truth the moment it comes to the ear; and if they hear it, they choke it. These persons do nearly the same when they hear preaching; they retain none of it but some few expressions, — nothing real. As they deal thus with truths, they therefore do not know what good is; for good and truth act as one; and from the good which is not from truth, there is no cognition of evil, unless that it too may be called good, which is done by means of reasonings from falsities. These are they who are meant by the seed which fell among thorns, of whom the Lord thus speaks: *And some fell among thorns, and the thorns sprung up and choked them. He also that received seed among the thorns, is he that heareth the Word; and the care of this world, and the deceitfulness of riches, choke the Word, and it becometh unfruitful* (Matt. xiii. 7, 22; Mark iv. 7, 19; Luke viii. 7, 14). Fourth: *Of those who favor sins, and therefore cannot know them.* These are they who acknowledge God, and worship Him according to the usual forms, and prove to themselves that some evil which is a sin is not a sin; so they color it with fallacies and appearances, and so hide it enormity; when they have done this they favor it, and make it their friend and familiar. It is said that they who acknowledge God do this; because others do not regard any evil as sin, for all sin is against God. But let examples illustrate: One greedy for wealth makes evil not to be sin, when, from reasons that he devises, he makes some

kinds of fraud allowable; one does the same who confirms himself in favor of revenge against enemies; and one who confirms himself in favor of plundering during war those who are not enemies. Fifth: *With these, sins do not appear, and therefore cannot be removed.* All evil which does not appear, finds fuel for itself; it is like fire in wood covered with ashes, and like matter in a wound that is not opened; for all evil that is kept in, increases, and does not stop till all has been brought to consummation. Therefore, lest any evil should be kept in, every one is permitted to think in favor of God and against God, also for the holy things of the church and against them, and not be punished therefor in the world. Of this the Lord thus says in Isaiah: *From the sole of the foot even unto the head there is no soundness in it, but a wound and scar, and a fresh bruise; they have not been pressed, neither bound up, neither mollified with ointment. Wash you, make you clean; remove the evil of your doings from before Mine eyes; cease to do evil; learn to do well; then if your sins have been as scarlet, they shall be white as snow; if they have been red like crimson, they shall be as wool. But if ye refuse and rebel, ye shall be devoured with the sword* (i. 6, 16, 18, 20); to be devoured with the sword, signifies to perish by the falsity of evil. Sixth: *The cause, hitherto hidden, why evils cannot be removed without the examination, appearance, acknowledgment, confession, and resistance of them.* It has been remarked in the preceding pages that the universal heaven has been arranged in order into societies according to [the affections of good, and the universal hell into societies according to] the lusts of evil opposite to the affections of good. Every man as to his spirit is in some society; in a heavenly society if he is in the affection of good, but in an infernal society if he is in the lust of evil. Man does not know this while he lives in the world; but still, as to his spirit he is in some society; without being so he cannot live; and he is governed by the Lord by being in a society. If he is in in-

fernal society, he cannot be led out of it by the Lord except according to the laws of His Divine Providence, among which also is this, that the man should see that he is there, should wish to go out of it, and should try to do so from himself. This man can do while he is in the world, but not after death; for then he remains for ever in the society into which he inserted himself while in the world. This is the reason why man is to examine himself, see and acknowledge his sins, repent, and then persevere even to the end of life. That it is so, I could prove even to full belief from much experience; but this is not the place to adduce the evidence of experience.

279. III. *So far as evils are removed, they are remitted.* It is an error of the age to believe that evils have been separated from man, and even cast out, when they have been remitted; and that the state of man's life can be changed in a moment, even to an opposite state, and so that man from being evil can become good, consequently can be led out of hell and transferred straightway into heaven, and this from the Lord's immediate mercy. But they who are of this belief and opinion, do not know at all what evil is and what good is, and they know nothing whatever concerning the state of man's life; and they are wholly ignorant that affections, which belong to the will, are mere changes and variations of the state of the purely organic substances of the mind; and that thoughts, which belong to the understanding, are mere changes and variations of the form of those substances; and that memory is the permanent state of those changes. When all these things are recognized, it can be clearly seen that no evil can be removed except by successive steps; and that the remission of evil is not its removal. But these things have been stated in the form of a summary; and unless they are demonstrated they may indeed be acknowledged, but still not comprehended; and what is not comprehended, is [seen indistinctly] like a wheel turned round by the hand

therefore the statements made above must be demonstrated one by one, in the order in which they were presented. First: *It is an error of the age to believe that evils have been separated, and even cast out, when they have been remitted.* It has been given me to know from heaven that all the evil into which man is born, and with which he actually imbues himself, is not separated from man, but is removed even so as not to appear. I was previously in the belief in which are most in the world, that evils when remitted are rejected, and washed and cleaned away, as dirt is washed from the face by water. But it is not so with evils or sins; they all remain; and when after repentance they are remitted, they are moved out of the middle to the sides; and then what is in the midst, because directly under the view, appears as in the light of day, and what is at the sides is in the shade, and sometimes as it were in the darkness of night: and because evils are not separated, but only removed, that is, sent away to the sides, and as the man may be transferred from the midst to the parts round about, it may also come to pass that he may return into his evils which he has believed to be rejected. For man is such that he can pass from one affection into another, and sometimes into an opposite one, and so from one centre to another; man's affection, while he is in it, makes the middle, for then he is in its enjoyment and its light. There are some men who after death are elevated by the Lord into heaven, because they have lived well, but still they have carried with them the belief that they are clean and pure from sins, and that therefore they are not to be charged with any offence. They are at first clothed in white, in accordance with their belief, for white garments signify a state purified from evil But afterwards they begin to think, as in the world, that they are as if washed from all evil, and therefore to glory in the idea that they are no longer sinners like others; which can hardly be separated from some elation of mind [*animus*] and from some contempt of others compared with themselves. Then,

therefore, in order to remove them from their imaginary belief, they are sent out of heaven, and remitted into their evils which they contracted in the world; and at the same time they are shown that they are also in hereditary evils, of which they had no knowledge before. And after they have thus been driven to the acknowledgment that their evils have not been separated from them, but only removed, and that thus they are from themselves impure, and indeed nothing but evil, and that they are withheld from evils, and kept in goods by the Lord, and that this appears to them as if from themselves, they are again elevated by the Lord into heaven. Second: *It is an error of the age to believe that the state of man's life can be changed in a moment, and so that man from being evil can become good, consequently can be led out of hell, and transferred straightway into heaven, and this from the Lord's immediate mercy.* They are in this error who separate charity from faith, and place salvation in faith alone; for they imagine that the mere thought and utterance of the words belonging to that faith, attended with trust and confidence, justify and save; this is also supposed by many to be done instantaneously, and, if not before, near the last hour of a man's life. These cannot but believe that the state of man's life can be changed in a moment, and man be saved by immediate mercy. But that the Lord's mercy is not immediate, and that man cannot from being evil become good in a moment, and cannot be led out of hell and transferred into heaven except by the continual operations of the Divine Providence from infancy even to the end of his life, will be seen in the last section of this treatise; but now from this only, that all the laws of the Divine Providence have for their end man's reformation, and so his salvation; thus the inversion of his state, which from nativity is infernal, into the opposite state which is heavenly; and this cannot be done except step by step, as man withdraws from evil and its enjoyment, and enters into good and its enjoyment. Third

They who so believe do not know at all what evil is and what good is; for they do not know that evil is the enjoyment from the lust of acting and thinking contrary to Divine order, and that good is the enjoyment from the affection of acting and thinking according to Divine Order; and that there are myriads of lusts entering into and composing every single evil, and myriads of affections in like manner entering into and composing every single good, and that these myriads are in such order and connection in man's interiors that one cannot be changed unless at the same time all are changed. They who do not know this may have the belief or opinion that evil, which to them appears to be a single thing, can easily be removed; and good, which also appears as a single thing, brought in, in its place. These, because they do not know what evil is and what good is, cannot but be of the opinion that instantaneous salvation and immediate mercy are given; but that they cannot be, will be seen in the last section of the present treatise. Fourth: *They who believe in instantaneous salvation and immediate mercy do not know that affections, which belong to the will, are mere changes of the state of the purely organic substances of the mind; and that thoughts, which belong to the understanding, are mere changes and variations of the form of those substances; and that memory is the permanent state of these changes and variations.* Who does not acknowledge the truth of the statement, that affections and thoughts are not given except in substances and their forms, which are subjects? And because they are in the brain, which is full of substances and forms, the forms are called purely organic. No one who thinks rationally can avoid laughing at the fancies of some, that affections and thoughts are not in substantiate subjects, but are exhalations modified by heat and light, like images appearing in the air and ether; when yet thought can no more be given apart from substantial form than sight separate from its form which is the eye, hearing from its form which is

the ear, and taste from its form which is the tongue. Examine the brain, and you will see innumerable substances, and fibres likewise, and that there is nothing there which is not organized. What need is there of any other than this ocular proof? But it is asked, What is affection and what is thought there? This may be inferred from all and each of the things in the body; many viscera are therein, each fixed in its place, and they perform their functions by changes and variations of state and form; that they are engaged in their own operations is known; the stomach in its own, the intestines in theirs, the kidneys in theirs, the liver, pancreas, and spleen in theirs, and the heart and lungs in theirs; and they are all moved to their work intrinsically only; and to be moved intrinsically is to be moved by changes and variations of state and form. From this it may be evident that the operations of the purely organic substances of the mind are like these, with the difference that the operations of the organic substances of the body are natural, but of the mind, spiritual; and that the two make one by correspondences. The nature of the changes and variations of state and form in the organic substances of the mind, which are affections and thoughts, cannot be demonstrated to the eye; but still they may be seen as in a mirror from the changes and variations in the state of the lungs in speaking and singing. There is also a correspondence: for the sound of the voice in speaking and in singing, and also its articulations, which are the words of speech and the modulations of singing, are made by the lungs; and the sound corresponds to the affection, and the speech to the thought. They are also produced from these; and this is done by changes and variations in the state and form of the organic substances in the lungs, and from the lungs through the trachea or windpipe in the larynx and glottis, and then in the tongue, and finally in the lips. The first changes and variations of the state and form of the sound take place in the lungs; the second, in the trachea and larynx; the third

in the glottis by the various opening of its orifice; the fourth, in the tongue by its various applications to the palate and the teeth; the fifth, in the lips by their varying forms. From which it may be evident, that mere changes and variations, successively continued, in the state of organic forms, produce tones and their articulations, which are speech and singing. Now because the sound and the speech are produced from no other source than the mind's affections and thoughts, for they exist from them and in no wise without them, it is manifest that the affections of the will are changes and variations in the state of the purely organic substances of the mind, and that the thoughts of the understanding are changes and variations in the form of those substances; like what have place in the pulmonary substances. Since affections and thoughts are mere changes in the state of the mind's forms, it follows that memory is nothing else than the permanent state of these changes; for all changes and variations of state in organic substances are such that having once been made habitual they become permanent; thus the lungs are habituated to produce various sounds in the trachea, also to vary them in the glottis, to articulate them with the tongue, and to modify them by the mouth; and when these organic parts have been once habituated to [the changes], these are in them and can be reproduced. That those changes and variations are infinitely more perfect in the organic structures of the mind than in those of the body, is evident from the things that have been said in the treatise concerning the "Divine Love and Wisdom" (n. 199–204), where it has been shown that all perfections increase and ascend with the degrees and according to them. On these subjects more may be seen below (n. 319).

280. That sins when they have been remitted have also been removed, is also an error of the age. They are in this error who believe that sins have been remitted to them by the sacrament of the Supper, although they have not

removed them from themselves by repentance; they also are in it who believe that they are saved by faith alone; also they who believe that they are saved by papal dispensations. All these believe in immediate mercy and instantaneous salvation. But when this is reversed, it becomes a truth, viz.: that when sins have been removed they have also been remitted; for repentance precedes remission, and without repentance there is no remission. Therefore the Lord commanded the disciples to preach repentance for the remission of sins (Luke xxiv. 47); and John preached the baptism of repentance for the remission of sins (Luke iii. 3). The Lord remits their sins for all; He does not accuse and impute; but yet He cannot take them away, except according to the laws of His Divine Providence; for since He said to Peter (who asked how often he should forgive a brother sinning against him, whether seven times) that he should forgive not only seven times but until seventy times seven (Matt. xviii. 21, 22), what will not the Lord forgive, Who is Mercy itself?

281. IV. *The permission of evil is thus for the sake of the end, that there may be salvation.* It is known that man is in full liberty to think and to will, but not in full liberty to say and to do whatever he thinks and wills. For he may think as an atheist, deny God, blaspheme the holy things of the Word and the church; yes, he may even wish by word and deed to destroy them even to utter extermination; but civil, moral, and ecclesiastical laws prevent this; wherefore he cherishes inwardly those impious and wicked things, by thinking and willing, and also purposing, but still not doing. A man who is not an atheist is also in full liberty to think of other things that are of evil, as things belonging to fraud, lust, revenge, and other insanities; and this he also does at times. Who can believe that unless man had full liberty he not only could not be saved, but would even perish utterly? Now let the cause be heard: Every man is from birth in evils of many kinds; these evils are

in his will; and the things which are in the will are loved; for what a man wills from the interior, that he loves; and what he loves, he wills; and the will's love flows into the understanding, and there causes its enjoyment to be felt; thence it comes into the thoughts, and also into intentions. Therefore, unless man were permitted to think according to his will's love, which is implanted in him by inheritance, that love would remain shut in, and would in no wise come to man's sight; and the love of evil not apparent, is like an enemy in ambush, matter in an ulcer, poison in the blood, or corruption in the breast; which, if kept shut in, induce death. But, on the other hand, when man is allowed to think the evils of his life's love even so far as to purpose them, they are cured by spiritual means, as diseases by natural means. What man would become if he were not allowed to think according to the enjoyments of his life's love, shall now be told: He would be no longer man; he would lose his two faculties called liberty and rationality, in which humanity itself consists; the enjoyments of those evils would occupy the interiors of his mind, even so far as to close the door, and then he would not be able to do otherwise than say and do things like them; and so he would act insanely not only by himself but also before the world, and at last he would not know enough to cover his shame. But lest he should become such, he is indeed permitted to think and to will the evils of his heritage, but not to say and do them; and meanwhile he learns civil, moral, and spiritual things, which also enter into his thoughts and remove the insanities; and by means of the things so learned, he is healed by the Lord; but yet, no further than to know how to guard the door, unless he also acknowledges God, and implores His aid, that he may be able to resist the insanities; and as far as he then resists them, so far he does not admit them into his intentions, and at last not into his thoughts. Since, therefore, it is in man's liberty to think as he pleases for the sake of the end

that his life's love may come forth from its lurking-places into the light of his understanding, and as he would not otherwise know any thing concerning his evil, and thus would not know how to shun it, it follows that it would increase in him even so that no place for restoration would be left in him, and hardly in his children if he should beget any; for the parent's evil is transmitted to the offspring. But the Lord provides that this shall not be so.

282. It would have been possible for the Lord to heal the understanding in every man, and so cause him to think not evil but good; and this by fears of various kinds, by miracles, by conversations with the dead, and by visions and dreams. But to heal the understanding alone, is to heal man only from without; for the understanding with its thought is the external of man's life, and the will with its affection is the internal of his life; wherefore the healing of the understanding only would be like palliative healing, whereby the interior malignity, shut in and wholly prevented from going out, would consume first the near and then the remote parts, even till the whole would be mortified. It is the will itself that must be healed, not by an influx of the understanding into it, for that does not take place, but by instruction and exhortation from the understanding. If the understanding alone were healed, man would become like a dead body embalmed or covered over with fragrant aromatics and roses, which would soon draw from the corpse so foul a stench that they could not be brought near any one's nostrils. So would it be with heavenly truths in the understanding, if the will's evil love were closed in.

283. Man is permitted to think evils, even so far as to purpose them, that, as has been said, they may be removed by means of civil, of moral, and of spiritual things; which is done when man thinks that an evil is contrary to what is just and equitable, contrary to what is honorable and becoming, and contrary to good and truth; thus contrary to

the tranquillity, the joyousness, and the blessedness of life. By means of those three [namely, civil and moral and spiritual things], the Lord heals the love of man's will; and indeed first by fears, and afterwards by loves. But still, evils are not separated and cast out of man, but only removed and sent away to the sides; and when they are there, and good is in the midst, then the evils do not appear; for whatever is in the midst is directly under the view, and is seen and perceived. But it must be known, that although good is in the midst, still man is not therefore in good, unless the evils which are at the sides tend downward or outward; if they look upward or inward they have not been removed, for they are still struggling to return to the midst. They tend and look downward or outward when man is shunning his evils as sins, and still more when he is averse to them; for then he condemns them, and devotes them to hell, and makes them look thither.

284. Man's understanding is a recipient of both good and evil, and of both truth and falsity; but man's very will is not; this must be either in evil or in good; it cannot be in both; for the will is the man himself, and his life's love is there. In the understanding, however, good and evil are separate, like the internal and the external; therefore man can be interiorly in evil and exteriorly in good; but still, during man's reformation good and evil meet, and then there exists conflict and combat, which if severe is called temptation; but if not severe it goes on as wine or liquor ferments. If good then conquers, evil with its falsity is removed to the sides, comparatively as dregs fall to the bottom of a vessel; and it is with good as with wine that becomes generous after fermentation, and as with liquor that becomes clear. But if evil conquers, then good with its truth is removed to the sides, and becomes turbid and offensive, like unfermented wine and liquor. A comparison with fermentation is given, because ferment [or leaven] in the Word signifies the falsity of evil (as in Hosea vii. 4; Luke xii. 1; and elsewhere).

THE DIVINE PROVIDENCE IS EQUALLY WITH THE EVIL AND THE GOOD.

285. In every man, whether good or evil, there are two faculties, one of which makes the understanding, and the other the will. The faculty which makes the understanding, is his being able to understand and think; this faculty is therefore called rationality. And the faculty which makes the will, is his being able to do so freely; that is, to think, and consequently to speak and act also, provided this is not contrary to reason or rationality; for to act freely, is to act whenever he will and as he wishes. Since these two faculties are perpetual, and continuous from what is first to what is ultimate, in all things and in every single thing which man thinks and does, — and as they are not in man from himself, but are with him from the Lord, — it follows that the Lord's presence, when in them, is also in the single particulars, even in the smallest particulars severally, of man's understanding and thought, also of his will and affection, and thence in the smallest several particulars of his speech and action. Remove these faculties from any particular, however small, and you will not be able to think nor to speak it as a man. That man through these two faculties is man, is able to think and speak, to perceive goods and to understand truths, not only those that are civil and moral but also those that are spiritual, also to be reformed and regenerated, — in a word, that through them he can be conjoined with the Lord, and thereby live for ever, — has been abundantly shown before; as also, that not only good men but also the evil possess these two faculties. Now because these faculties are in man from the Lord, and are not appropriated to man as his (for the Divine cannot be appropriated to man as his, but can be adjoined to him, and thereby appear as his), and because this Divine with man is in his most minute particulars severally, it follows

that the Lord governs every smallest particular, in a wicked man as well as in a good man; and the Lord's government is what is called the Divine Providence.

286. Now as it is a law of the Divine Providence, that man may act from freedom according to reason, that is, from the two faculties, liberty and rationality, — and as it is also a law of the Divine Providence, that what a man does appears to him as from himself, and therefore as his, — and also a law, that evils must be permitted in order that man may be led out of them, — it follows, that man can abuse those faculties, and from freedom according to reason confirm any thing he pleases; for he can make whatever he will to be of the reason, whether it is reasonable in itself or not. Therefore some say, "What is truth? Am I not able to make true whatever I wish?" Does not the world also do so? And whoever does this, does it by reasonings. Assume the falsest proposition, and tell an ingenious person to prove it, and he will do so. Tell him, for instance, to prove that man is a beast; or that the soul is like a little spider in its web, and governs the body as the spider governs by its threads; or tell him to prove that religion is nothing but a restraint; and he will prove any one of the things proposed, until it looks as if it were true. What is easier? since he does not know what appearance is, nor what is falsity assumed for truth from blind faith. From this it is, that man cannot see this truth, that the Divine Providence is in every one of the most minute particulars of the understanding and will, or, what is the same, in every one of the most minute particulars of the thoughts and affections in every man, whether bad or good. He confuses himself especially by the thought, that thus evils also would be from the Lord: but yet, that not the least fraction of evil is from the Lord, but that evil is from man, through his confirming in himself the appearance of his thinking, willing, speaking, and acting from himself, will be seen in what is now to follow; which, that it may

be seen clearly, will be demonstrated in this order: I. The Divine Providence, not only with the good but also with the evil, is universal in the most minute particulars severally; and still it is not in their evils. II. The evil are continually leading themselves into evils, but the Lord is continually leading them away from evils. III. The evil cannot be wholly led by the Lord away from evil and into good, so long as they believe their own intelligence to be all, and the Divine Providence nothing. IV. The Lord governs hell by opposites; and the evil who are in the world He governs in hell as to interiors, but not as to exteriors.

287. I. *The Divine Providence, not only with the good but also with the evil, is universal in the most minute particulars severally; and still it is not in their evils.* It is shown above that the Divine Providence is in every one of the most minute particulars of man's thoughts and affections; and the meaning is, that man can think and will nothing from himself; but that all which he thinks and wills, and thence says and does, is from influx; if good, from influx from heaven, and if evil, from influx from hell; or, what is the same, that good is from influx from the Lord, and evil from what is man's own. But I know that these things can with difficulty be comprehended, because a distinction is made between that which flows-in from heaven or from the Lord, and that which flows-in from hell or from what is man's own; and still it is said that the Divine Providence is in every one of the most minute particulars of man's thoughts and affections, even so far that man can think and will nothing *from himself:* but because it is said that he can also do so *from hell*, and again from *his proprium* [*ownhood*], there appears to be a contradiction, but yet there is not; that there is not, will be seen in what follows, after some things have been premised which will illustrate the matter.

288. That no one can think from himself, but from the Lord, all the angels of heaven confess; while all the spirits

of hell say that no one can think from any other than himself. Yet it has often been shown these spirits that not one of them thinks from himself, or can, but that there is influx; but in vain; they were not willing to receive. Experience, however, will teach, first, that all of thought and affection, even with the spirits of hell, flows in from heaven; but that the influent good is there turned into evil, and the truth into falsity, thus every thing into the opposite. This was shown thus: A truth from the Word was sent down from heaven, and was received by those who were in the upper part of hell, and by them it was sent down into the lower parts, even to the lowest; and on the way it was successively turned into falsity and finally into the falsity wholly opposite to the truth; and they in whom it was changing were thinking the falsity as from themselves, not knowing otherwise; when yet it was the truth flowing down from heaven, on the way to the lowest hell, thus falsified and perverted. I have heard this so done, three or four times. So is it done with good; this, flowing down from heaven, is changed, as it goes, into the evil opposite to the good. It has hence been made manifest, that truth and good proceeding from the Lord, and taken up by those who are in falsity and in evil, are wholly changed, and pass into another form, even so that the first form does not appear. The like takes place with every evil man; for he as to his spirit is in hell.

289. This has been shown me more frequently, — that neither does any one in hell think from himself, but from others around him; and that neither do these others think from themselves, but they, too, from others; and that thoughts and affections pass in order from society to society without any one's knowing that they are not from himself. Some who believed that they thought and willed from themselves, were sent into a society, and were detained in it; communication with the neighboring societies, to which their thoughts were usually extended, being cut off: and they were then told to think in a way differing

from that in which the spirits of that society thought, and to compel themselves to think contrary to it; but they confessed that it was impossible for them to do so. This was done with many; and with Leibnitz, too, who was also convinced that no one thinks from himself, but from others; and that neither do these think from themselves; and that all think from influx from heaven, and heaven from influx from the Lord. Some having meditated on this said that it is astounding, and that scarcely any one could be brought to believe it, because it is altogether contrary to the appearance; but that still they could not deny it, because it was fully shown. Nevertheless, even while they were wondering, they said that so they are not to blame for thinking evil; also that it thus seems as if evil were from the Lord; and also that they do not comprehend how the Lord alone can cause all to think in such different ways. But these three points are to be unfolded in what follows.

290. To the experiences already presented, this also is to be added: When it was given me by the Lord to speak with spirits and angels, this arcanum was at once disclosed to me; for it was told me from heaven that I believed like others that I thought and that I willed from myself, when yet nothing was from myself, but if good it was from the Lord, and if evil, from hell. That such was the case, was also demonstrated to the life, by various thoughts and affections induced upon me; and gradually it was given me to perceive and to feel it; afterwards, therefore, as soon as any evil slipped into my will, or any falsity into my thought, I made search as to whence it came; and this was disclosed to me, and it was also granted me to speak with those from whom it came, to confute them, and to compel them to withdraw, and so to take back their evil and falsity and keep them to themselves, and no longer to infuse any such thing into my thought. This has been done a thousand times; and in this state I have now remained for many years, and remain in it still: and yet I

seem to myself to think and to will from myself, like others, with no difference; for it is of the Lord's Providence that the appearance should be so to every one, as shown above in its proper article. Novitiate spirits wonder at this my state, not seeing otherwise than that I do not think and will any thing from myself, and am therefore like some empty thing; but I have opened the arcanum to them; and have shown that still I also think interiorly, and perceive whether what flows into my exterior thought is from heaven or from hell, rejecting what is from hell, and receiving what is from heaven; and that still I seem to myself, as they to themselves, to think and to will from myself.

291. That all good is from heaven, and all evil from hell, is not among the things unknown in the world; it is known to every one in the church. Who, having been inaugurated into the priesthood in the church, does not teach that all good is from God, and that man cannot from himself take any thing which has not been given him from heaven? and also that the devil infuses evils into the thoughts of men, and seduces them, and excites them to do the evils? Wherefore the priest who believes that he preaches from a sacred zeal, prays that the Holy Spirit may teach him, direct his thoughts and his words; and some say that they have sensibly perceived that they have been so actuated; and when their preaching is praised, they piously reply, that they have spoken not from themselves but from God. Therefore, also, when they see any one speaking well and doing well, they say that he has been led to it by God; and on the other hand, when they see any one talking wickedly and acting wickedly, they say that he has been led to it by the devil. That there is such a mode of speaking in the church, is known; but who believes it to be so?

292. That all which a man thinks and wills, and hence what he speaks and does, flows in from the one only Fountain of life; and still that the only Fountain of life, that is, the Lord, is not the cause of man's thinking evil and falsity,

may be illustrated by these things in the natural world: From its sun proceed heat and light, and the two flow into all subjects and objects which appear before the eyes; not only into good subjects and beautiful objects, but also into evil subjects and ugly objects, and produce in them various things: for they not only flow into trees which bear good fruits, but also into trees which bear bad fruits, and even into the fruits themselves, and cause their growth; in like manner they flow into the good seed and into tares also; then again into shrubs that have a good use or are wholesome, and also into shrubs that have an evil use or are poisonous; and yet it is the same heat, and the same light, in which there is no cause of evil; but this is in the recipient subjects and objects. Heat in hatching eggs containing the screech-owl, the horned owl, and the viper, does the same as when it hatches eggs in which lie hidden the dove, the beautiful bird, and the swan. Put eggs of the two classes under a hen, and they will be hatched by her heat, which in itself is free from harm; what then has the heat in common with those evil and noxious things? The heat influent into marshy, stercoraceous, putrid, and cadaverous substances does the same as it does when it flows into things vinous, fragrant, active, and living. Who does not see that the cause is not in the heat, but in the recipient subject? The same light also presents pleasing colors in one object, and disagreeable colors in another; it even illuminates itself in objects of shining whiteness, and becomes effulgent; and in those verging to black, it shades and darkens itself. It is similar in the spiritual world; from its Sun, which is the Lord, heat and light are there also; and from that Sun these flow into their subjects and objects. The subjects and objects there are angels and spirits, particularly what is voluntary and intellectual belonging to them; the Heat there is the proceeding Divine Love, and the Light there is the proceeding Divine Wisdom; they are not the cause of the difference in their

reception by one and by another; for the Lord says, *He maketh His Sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Matt. v. 45). In the highest spiritual sense by the sun is meant the Divine Love, and by rain, the Divine Wisdom.

293. To what has now been said, I will add the angelic view of will and intelligence in man, which is, that there is not in any man a grain of will and of prudence that is his own; they say that if there were, in a single one, heaven would not stand, nor would hell, and all mankind would perish; because, they say, myriads of myriads of men, as many as have been born since the creation of the world, constitute heaven and hell; which are arranged in such an order one under the other, that on each side they make a one, heaven forming one beautiful Man, and hell one monstrous Man. If any one had a grain of will and prudence of his own, that oneness would not be possible, but would be rent asunder; and with it would perish that Divine Form, which cannot have consistence and permanence except when the Lord is All in all, and they absolutely nothing. They say further, that this is so, because it is the Divine itself to think and to will from itself; and it is the human itself to think and to will from God; and the Divine itself cannot be appropriated to any man, for so man would be God. Keep this in mind; and, if you wish, you will have it confirmed by the angels, when after death you come into the spiritual world.

294. It was stated above (n. 289), that some, when they were convinced that no one thinks from himself, but from others, and that the others all think not from themselves, but from influx through heaven from the Lord, said in their astonishment that so they are not to blame for doing evil, also that so it seems that evil is from the Lord; and also that they do not comprehend that the Lord alone can cause all to think in such different ways. Now as these three things cannot but flow into the thoughts of those who

think of effects only from effects, and not of effects from causes, it is necessary to take them up and unfold them from causes. First: *They thus would not be to blame for doing evil.* For if every thing which a man thinks flows into him from others, the fault seems to be in those from whom it flows; but still the fault itself is in him who receives, for he receives it as his, nor does he know, nor does he wish to know any thing to the contrary; for every one wishes to be his own [*suus*], and to be led by himself, and especially to think and to will from himself; for this is freedom itself, which appears as the proprium [*ownhood*] in which every man is; wherefore if he knew that what he thinks and wills flows in from another, he would seem to himself like one bound and captive, no longer his own master; and thus would perish all the enjoyment of his life, and at length humanity itself. That this is so, I have often seen proved. Some were made to perceive and feel that they were led by others; they then became so enraged as to lose all self-control; and they said that they would rather be kept bound in hell than not be allowed to think as they will, and to will as they think. Not to be allowed to do so they called being bound as to their very life, which is harder and more intolerable than being bound in body. Not to be allowed to *say* and *do* as they think and will, they did not call being bound; because the enjoyment in civil and moral life, which consists in saying and doing, restrains them in that, and at the time it soothes them. Now, as man does not wish to know that he is led to think by others, but wishes to think from himself, and also believes that he does so, he is consequently in fault; nor can he remove blame from himself as long as he loves to think what he thinks; but if he does not love to think it, he releases himself from connection with those others. This takes place when he knows that a thing is evil, and therefore wishes to shun it and desist from it. Then, too, he is taken by the Lord from the society which is in that evil,

and is transferred into a society where it is not found. But if he knows the evil and does not shun it, then wrong is imputed to him, and he becomes guilty of that evil. Therefore whatever man believes that he does from himself, this is said to be done from man, and not from the Lord. Second: *It thus seems that evil is from the Lord.* This may be thought to be the conclusion from what is shown above (n. 288), which is, that good influent from the Lord is turned into evil, and truth into falsity in hell. But who cannot see that the evil and falsity are not from the good and truth, and so from the Lord, but from the recipient subject and object, which is in evil and falsity and perverts and inverts that which flows in? as is also fully shown above (n. 292). Trial was also made in the spiritual world with those who believed that the Lord could remove the evils in the wicked, and bring in goods in place of them, and so transfer all hell into heaven, and save all; but that this is impossible will be seen near the close of this treatise, where instantaneous salvation and immediate mercy are to be treated of. Third: *They do not comprehend that the Lord alone can cause all to think in such different ways.* The Lord's Divine Love is infinite; and His Divine Wisdom is infinite; and infinite things of love and of wisdom proceed from the Lord; and they flow into all in heaven, and thence into all in hell, and from both of these into all in the world; wherefore in no one can his thinking and willing fail; for infinite things are all things without limitation. Those infinite things which proceed from the Lord, flow in not universally only, but also most severally; for the Divine is universal from the most minute particulars severally: and these Divine particulars are what is called the Universal; and every single Divine particular is also infinite. From this it may be evident that the Lord alone causes every one to think and to will according to his quality, and according to the laws of His Providence. That all things which are in the Lord, and

proceed from the Lord, are infinite, is shown above (n. 46–69); and also in the treatise concerning the "Divine Love and Wisdom" (n. 17–22).

295. II. *The evil are continually leading themselves into evils, but the Lord is continually leading them away from evils.* The character of the Lord's Providence with the good is more readily comprehended than its character with the evil; and as the latter is now treated of, it shall be told in this series: 1. In every evil there are things innumerable. 2. An evil man from himself continually leads himself deeper into his evils. 3. The Divine Providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it. 4. The withdrawal from evil is effected by the Lord in a thousand ways, even the most secret.

296. In order, therefore, that the Divine Providence with the evil may be distinctly perceived and so comprehended, the points that have been stated shall be explained in the order of their presentation. First: *In every evil there are things innumerable.* In man's sight every evil appears as one simple thing; so appear hatred and revenge, theft and fraud, adultery and whoredom, pride and haughtiness, and so on; and it is not known that in every evil there are things innumerable, more than there are fibres and vessels in a man's body. For an evil man is hell in the least form; and hell consists of myriads of myriads, and every one there is in form like a man, though monstrous; and all the fibres and vessels therein are inverted; the spirit is itself an evil, appearing to itself as one; but as many as are the innumerable things in the spirit, so many are the lusts of that evil; for every man is his own evil or his own good [*suus*] from the head to the sole of the foot. Since therefore an evil man is such, it is manifest that he is one evil composed of numberless various ones, each of which is a distinct evil, and which are called lusts of evil. From which it follows that all those things, in the order in

which they are, must be repaired and converted by the Lord, that the man may be reformed; and that this cannot be done except by the Divine Providence, successively, from the earliest period of man's life to the last. Every lust of evil in hell, when it is represented, appears like some noxious animal, as a dragon, or a basilisk, or a viper, or a horned owl, or a screech-owl, and so on; so likewise appear the lusts of evil in an evil man when he is looked at by the angels. All these forms of lusts are to be changed, one by one; the man himself, who as to the spirit appears as a monster-man or as a devil, is to be so changed as to be like a beautiful angel; and every lust of evil must be so changed as to appear like a lamb, or a sheep, or like a pigeon and a turtle-dove, just as the affections of good of the angels in heaven appear when they are represented; and to change a dragon into a lamb, a basilisk into a sheep, and an owl into a pigeon, cannot be done unless gradually by eradicating evil from its seed, and implanting good seed in place of it. But this can only be done comparatively as in the grafting of trees, the roots and some of the trunk of which remain, but still the ingrafted branch turns the sap extracted through the old root into sap making good fruit. The branch to be ingrafted can be taken from no other source than the Lord who is the Tree of Life, which is also according to the Lord's words (John xv. 1–7). Second: *An evil man from himself continually leads himself deeper into his evils.* It is said, *from himself*, because all evil is from man, for he turns the good which is from the Lord into evil, as said above. The very cause of the wicked man's leading himself deeper into evil, is that he introduces himself more and more interiorly, and also more and more deeply, into infernal societies, as he wills and does evil; hence also the enjoyment of evil grows; and this so occupies his thoughts, that at length he feels nothing sweeter. And he who has introduced himself more interiorly and deeply into infernal societies, becomes as if he were bound around

with cords; but as long as he lives in the world, he does not feel the cords; they are as of soft wool, or of smooth threads of silk, which he loves because they titillate; but after death, these cords from being soft become hard, and instead of titillating they become galling. That the enjoyment of evil receives additions, is known from thefts, robberies, depredations, revenge, tyranny, money-getting, and other things. Who does not feel the exaltation of enjoyment in these things according to the success and according to unrestrained indulgence? It is known that a thief feels such enjoyment in thefts that he cannot desist; and, what is wonderful, that he has more love for one stolen coin than for ten that are given him. It would be the same with adultery, if it had not been provided that that evil should be attended with a loss of potency according to the abuse; but yet with many there remains enjoyment in thinking and talking about it, and, if nothing more, there is still the lust of contact. But it is not known that this comes from one's introducing himself into infernal societies more and more interiorly and more and more deeply, as from will and at the same time from thought he commits the evils: if they are in thought only, and not in the will, he is not yet in an infernal society with the evil; but he enters it when the evils are also in the will. If he then also thinks this evil to be contrary to the precepts of the Decalogue, and regards these as Divine, he then commits it from purpose, and thereby he sinks himself to a depth from which he cannot be led forth but by actual repentance. It is to be known that every man is as to his spirit in the spiritual world, in some society there; an evil man in an infernal society, and a good man in a heavenly society; he also sometimes appears there, while in deep meditation. It is also to be known, that as the sound of the voice with the words that are spoken spreads itself abroad in the air in the natural world, so affection together with thought spreads itself into societies in the spiritual

world; there is also a correspondence, for affection corresponds to sound, and thought to speech. Third: *The Divine Providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it.* The Divine Providence with evil men is a continual permission, because nothing but evil can go forth from their life; for man, whether he is in good or in evil, cannot be in both at the same time, nor alternately, unless he is lukewarm; and evil of life is not introduced into the will and through it into the thought by the Lord, but by man; and this is called permission. Now as all things which an evil man wills and thinks are of permission, the question is, What then is the Divine Providence therein, which is said to be in the most minute particulars severally, in every man, evil as well as good? But it consists in this, that it continually permits on account of the end, and permits such things as pertain to the end and no others; and that the evils which go forth by permission, it continually surveys, separates, and purifies, sending away what are not in agreement, and discharging them through unknown ways. These things are done especially in man's interior will, and from this in his interior thought. The Divine Providence is also continual in watching lest what is to be sent away and discharged should be received again by the will; since all things that are received by the will are appropriated to man; but what are received by the thought and not by the will are separated and banished. This is the Lord's continual Providence with the evil, which is, as said before, a continual permission, to the end that there may be a perpetual withdrawal. Of these things man knows scarcely any thing, because he does not perceive them. The primary cause of his not perceiving them is, that the evils are the evils of the lusts of his life's love; and these evils are not felt as evils but as enjoyments, to which no one gives attention. Who attends to his love's enjoyments? His thought floats on in them, like a boat borne by a river's

current, and there is perceived as it were a fragrant atmosphere, which is inhaled with a full breath; he can only have a sense of something from them in his external thought, but yet he does not attend to them there, unless he knows well that they are evils. But of this, more in what follows. Fourth: *The withdrawal from evil is effected by the Lord in a thousand ways, even the most secret.* Of these some have been disclosed to me, but only the most general; which are these: The enjoyments of lusts concerning which man has no knowledge are emitted in companies or in bundles into the interior thoughts which are of man's spirit, and thence into his exterior thoughts, in which they appear under some sense of pleasure, delightsome or exciting desire; and they are there commingled with his natural and sensual enjoyments. The means of separation and purification, and also the ways of withdrawal and discharge, are there. The means are chiefly the enjoyments of meditation, of thought, and of reflection for the sake of certain ends which are uses; and the ends which are uses are just as many as are the particulars and the minutiæ of one's business and office; and again, just as many as the enjoyments of reflection for the end of appearing like a civil, a moral, and also a spiritual man, with the addition of the undelightful things which sometimes come in. These enjoyments, because they are of his love in the external man, are means for the separation, purification, excretion, and withdrawal of the enjoyments of the lusts of evil belonging to the internal man. Take for example an unjust judge, who regards gains or the ties of friendship as ends or as the uses of his office; interiorly he is continually in those things; but exteriorly, he is striving to act like one skilled in the law and a just man. He is constantly in the enjoyment of meditation, thought, reflection, and purpose, that he may so bend, turn, adapt, and adjust the right that there may still appear to be a conformity with the laws and a semblance of justice; nor does he know that his internal

enjoyment consists of cunning, frauds, deceits, clandestine thefts, and many other things; and that this enjoyment, made up of so many enjoyments of the lusts of evil, rules in all things and in every single thing of the external thought, in which are the enjoyments of appearing to be just and sincere. The internal enjoyments are let down into these external enjoyments, being commingled like various kinds of food in the stomach; and there they are separated, purified, and conducted away: but still this is done with none of the enjoyments of the lusts of evil but the more grievous: for with an evil man there take place no other separation, purification, and withdrawal, than of the more grievous evils from the less grievous; while with a good man there take place not only the separation, purification, and withdrawal of the more grievous evils, but also of the less grievous; and this is accomplished through the enjoyments of affections for what is good and true and for what is just and sincere; into which affections man comes so far as he regards evils as sins and therefore shuns them and is averse to them, and still more if he fights against them. These are the means by which the Lord purifies all who are saved. He also purifies the same persons by external means, which are those of fame and honor, and sometimes of wealth; but yet in these the Lord implants the enjoyments of affections for good and truth, by which they are regulated and fitted to become enjoyments of the love of the neighbor. If one were to see the enjoyments of the lusts of evil at once in any form, or if he were to have a perception of them distinctly by any sense, he would see and perceive them to be so numerous that they could not be defined; for all hell is nothing but a form of all the lusts of evil, and there is there no lust of evil exactly like another or the same as another, nor can there be to eternity. And of these numberless lusts man knows hardly any thing, still less of how they are connected. And yet the Lord by His Divine Providence continually

permits them to come out, to the end that they may be withdrawn, which is done in every order and series. An evil man is hell in the least form, as a good man is heaven in the least form. That the withdrawal from evils is accomplished by the Lord in a thousand ways, even the most secret, cannot be better seen, and so concluded upon, than from the secret operations of the soul in the body. Those of which man takes cognizance are as follows: that the food which he is about to eat he looks at, perceives by its odor, hungers for, tastes, grinds with the teeth, rolls to the œsophagus with the tongue, and so into the stomach. But the soul's secret workings, of which man knows nothing because he has no sense of them, are these: that the stomach rolls about the food received, opens and separates it by means of solvents, that is, digests it, offers fitting portions of it to the little mouths there opening, and to the veins which drink them in; that it sends some to the blood, some to the lymphatic vessels, some to the lacteal vessels of the mesentery, and some down to the intestines; finally, that the chyle conveyed through the thoracic duct from its receptacle in the mesentery is carried into the *vena cava*, and so into the heart, and from the heart into the lungs, and thence through the heart's left ventricle into the aorta, and from this by its branches to the viscera of the whole body, and also to the kidneys; in every one of which [organs] there is effected a separation of the blood, a purification, and a withdrawal of heterogeneous substances; not to speak of how the heart presents its blood, when defecated in the lungs, to the brain, which is done through the arteries called the carotids; and how the brain returns the blood, vivified, to the *vena cava* (just above where the thoracic duct brings in the chyle), and so back again to the heart. These and innumerable others besides are the secret workings of the soul in the body. Man is not sensible of these operations, and he who is not versed in the science of anatomy knows nothing of them. And yet similar

things take place in the interiors of man's mind; for nothing can take place in the body except from the mind; for man's mind is his spirit, and his spirit is equally a man, with the sole difference that the things which are done in the body are done naturally, and the things done in the mind are done spiritually; the similitude is complete. From these things it is manifest that the Divine Providence works in every man in a thousand ways, even the most secret, and that it is constant in its end to purify him, because it is in the end to save him; and that nothing more is incumbent on man than to remove the evils in the external man. The rest the Lord provides, if He is implored

297. III. *The evil cannot be wholly led by the Lord away from evil and into good, so long as they believe their own intelligence to be all, and the Divine Providence nothing.* It seems as if man could withdraw himself from evil, provided he thinks this or that to be contrary to the common good, contrary to what is useful, and contrary to the law of the nation and of nations. This an evil man can do as well as a good one, provided he is such by nativity or by practice that inwardly in himself he can with clearness think analytically and rationally. Yet, nevertheless, he cannot withdraw himself from evil. This is because the faculty of understanding and perceiving things, even abstractly, is given by the Lord to every man, evil and good alike, as shown above throughout; but still, man from that faculty cannot deliver himself from evil; for evil is of the will, and the understanding does not flow into the will, except with light only, enlightening and teaching; and if the heat of the will, that is, man's life's love, is glowing from the lust of evil, it is then cold as to the affection of good; therefore he does not receive, but either rejects or extinguishes it, or by some contrived falsity turns it into evil. It is in this as with the light of winter (which is equally clear with the summer's light), which operates in a similar manner as it flows in upon the frozen trees. But this can be seen

more fully in the following order: 1. One's own intelligence, when the will is in evil, sees nothing but falsity, and does not desire nor is it able to see any thing else. 2. If one's own intelligence then sees truth, it either turns itself away, or it falsifies the truth. 3. The Divine Providence continually causes man to see truth, and also gives an affection for perceiving it, and also for receiving it. 4. Man is thereby withdrawn from evil, not by himself but by the Lord.

298. But that these things may appear before the rational man, whether he be evil or good, thus whether he be in the light of winter or of summer (for colors appear alike in both), they are to be explained in their order. First: *One's own intelligence, when the will is in evil, sees nothing but falsity, and does not desire nor is it able to see any thing else.* This has quite often been shown in the spiritual world. Every man, when he becomes a spirit, which takes place after death (for he then puts off the material body and puts on the spiritual), is intromitted by turns into the two states of his life, the external and the internal. While he is in the external state, he speaks and also acts rationally and wisely, just as a rational and wise man does in the world; he can also teach others many things which pertain to moral and civil life; and if he has been a preacher, he can also teach things pertaining to spiritual life. But when from this external state he is let into his internal, and the external is put to sleep and the internal is awakened, then if he is evil the scene is changed; from being rational he becomes sensual, and from being wise he becomes insane; for he then thinks from the evil of his will and its enjoyment, thus from his own intelligence, and sees nothing but falsity, and does nothing but evil, believing that wickedness is wisdom and that cunning is prudence; and from his own intelligence he believes himself to be a deity, and with the whole mind he drinks-in nefarious arts. Such insanities I have often seen; I have also seen spirits let into these alternate states two or three times within an hour; and

then it was given them to see their insanities, and also to acknowledge them; yet they did not wish to remain in a rational and moral state, but turned themselves of their own accord back to their internal state, which was sensual and insane; for they loved this more than the other, because enjoyment from their life's love was in it. Who can believe that a wicked man is such within the outer face, and that he undergoes such a transformation when he comes into the internal state? From this experience alone it may be evident what is the quality of one's own intelligence, when he thinks and acts from the evil of his will. The case is different with the good; when they are let from the external into the internal state, they become still wiser and more moral. Second: *If one's own intelligence then sees truth, it either turns itself away, or it falsifies the truth.* Man has a voluntary proprium [*ownhood*], and an intellectual proprium; the voluntary proprium is evil, and the intellectual proprium is the falsity therefrom; the latter is meant by the will of man [*vir*], and the former, by the will of the flesh, in John i. 13. The voluntary proprium is in its essence self-love, and the intellectual proprium is pride from that love; these two are like two consorts, and their marriage is called the marriage of evil and falsity. Every evil spirit is brought into this marriage before he is let into hell; and when he is in it he does not know what good is; for he calls his evil good, because he feels it as delightsome; and then he also turns away from the truth; nor does he wish to see it, because he sees the falsity agreeing with his evil as the eye sees what is beautiful, and he hears it as the ear hears what is harmonious. Third: *The Divine Providence continually causes man to see truth, and also gives an affection for perceiving it and for receiving it.* This is done, because the Divine Providence acts from the interior, and flows through it into exteriors, or from the spiritual into the things which are in the natural man; and by the light of heaven illuminates the understanding, and by the heat of heaven

quickens the will. The light of heaven is in its essence Divine Wisdom, and the heat of heaven is in its essence Divine Love; and from the Divine Wisdom there can be an influx of nothing but truth, and from the Divine Love there can be an influx of nothing but good; and from the latter the Lord gives in the understanding the affection for seeing truth and also for perceiving and receiving it; thus man becomes man not only as to the external face but as to the internal. Who does not wish to appear as a rational and spiritual man? And who does not know that he wishes to seem so, that he may be believed by others to be a true man? If therefore he is rational and spiritual in the external form only, and not at the same time in the internal, is he a man? Is he any thing but as a player upon the stage, or as an ape with a face almost human? May it not hence be known that he alone is a man who is interiorly what he wishes to seem to others? He who acknowledges the one, must acknowledge the other. One's own intelligence can induce the human form on the externals only; but the Divine Providence induces that form on the internals, and through them on the externals; and when it has been so induced, man does not merely appear to be man, but he is man. Fourth: *Man is thereby withdrawn from evil, not by himself but by the Lord.* When the Divine Providence enables man to see truth, and at the same time gives him the affection for it, he can be withdrawn from evil, because truth shows and dictates; and when the will does what is thus shown and dictated, it conjoins itself with the truth, and in itself it turns this into good; for the truth becomes of its love, and what is of the love is good. All reformation is effected by means of truth, and not without it; for without truth the will is continually in its evil, and if it consults the understanding it is not instructed, but the evil is confirmed by falsities. As regards intelligence, it appears as his and proper to him, as well with a good man as an evil man; and besides, a good man is bound to act from intelligence as if it were his

own, just as much as an evil man; but he who believes in the Divine Providence is withdrawn from evil, while he who does not believe is not withdrawn; and he believes who acknowledges evil to be sin, and wishes to be withdrawn from it; and he does not believe who does not so acknowledge and wish. The difference between these two kinds of intelligence is like the difference between what is believed to be in itself, and what is believed not to be in itself but yet as in itself; and it is like the difference between an external without such an internal as is similar to itself, and an external with a similar internal; thus like that between the words and gestures of mimics and actors who personate kings, princes, and generals, and the kings, princes, and generals themselves; the latter are such both interiorly and exteriorly, but the others exteriorly only; and when this exterior is put off, they are called comedians, dramatic performers, and players.

299. IV. *The Lord governs hell by opposites; and the evil who are in the world He governs in hell as to interiors, and not as to exteriors.* One who does not know the quality of heaven and of hell, is wholly unable to know the quality of man's mind; the mind of man being his spirit which lives after death. This is because the mind or spirit of man in every part is in the form in which heaven is or in which hell is; there is not the slightest difference, except that one is the greatest and the other the least; or that one is the effigy and the other the type. Therefore a man as to the mind or spirit is either a heaven or a hell in the least form; he is a heaven who is led by the Lord, and he is a hell who is led by his proprium [*ownhood*]. Now as it has been given me to know of what quality heaven is and of what quality hell is, and as it is important to know what is man's quality as to his mind or spirit, I wish to describe both briefly.

300. All who are in heaven are simply affections of good, and thence thoughts of truth; and all who are in hell are

simply lusts of evil, and thence imaginations of falsity; which are so arranged on both sides that the lusts of evil and the imaginations of falsity in hell are directly opposed to the affections of good and the thoughts of truth in heaven; wherefore hell is under heaven, diametrically opposite to it; that is, diametrically opposite like two men lying in opposite ways, or standing as antipodes, thus inverse to each other, and meeting at the soles of the feet, and striking with the heel. Sometimes, also, hell appears so situated or reversed in respect to heaven; this is because those who are in hell make lusts of evil the head, and affections of good the feet; while those who are in heaven make affections of good the head, and lusts of evil the soles of the feet; hence the mutual opposition. It is said that there are affections of good and thence thoughts of truth in heaven, and that in hell there are lusts of evil and thence imaginations of falsity; and this means that there are spirits and angels there who are such; for every one is his affection, or his lust; an angel of heaven is his affection, and a spirit of hell is his lust.

301. The angels of heaven are affections of good, and thence thoughts of truth, because they are recipients of Divine Love and Wisdom from the Lord; and all affections of good are from the Divine Love, and all thoughts of truth are from the Divine Wisdom. But the spirits of hell are lusts of evil, and thence imaginations of falsity, because they are in the love of self and in their own intelligence; and all lusts of evil are from the love of self, and the imaginations of falsity are from one's own intelligence.

302. The arrangement of affections in heaven, and of lusts in hell, is wonderful, and known to the Lord alone; in each they are distinguished into genera and species, and are so joined together as to act as one; and because they are distinguished into genera and species, they are distinguished into societies greater and less; and because they are so joined together as to act as one, they are con-

joined like all the things that are in man. Hence heaven in its form is like a beautiful man, whose soul is the Divine Love and Wisdom, thus the Lord; and hell in its form is like a monstrous man, whose soul is the love of self and his own intelligence, thus the devil; for there is no devil who is sole lord there, but the love of self is so called.

303. But that the quality of heaven and of hell may be better known, let the enjoyments of good be substituted for the affections of good, and the enjoyments of evil instead of the lusts of evil; for there is no affection and no lust without enjoyments, as these make the life of every one. These enjoyments are what are distinguished and conjoined in the manner above stated concerning affections of good and lusts of evil. The enjoyment of his affection fills and surrounds every angel of heaven, and a general enjoyment fills and surrounds every society of heaven, and the enjoyment of all together or a most general enjoyment fills and surrounds the universal heaven. In like manner the enjoyment of his lust fills and surrounds every spirit of hell, and a general enjoyment every society of hell, and the enjoyment of all or a most general enjoyment fills and surrounds all hell. Since the affections of heaven and the lusts of hell, as stated above, are diametrically opposed to each other, it is manifest that the enjoyment of heaven is so opposite to enjoyment in hell that it cannot be endured; and, on the other hand, that the enjoyment of hell is so opposite to enjoyment in heaven that it cannot be borne. Hence come antipathy, aversion, and separation.

304. These enjoyments, because they make the life of every one in particular, and of all in general, are not sensibly perceived by those who are in them, but their opposites are so perceived when they come near, especially when they are turned into odors; for every particular enjoyment corresponds to an odor, and in the spiritual world can be converted into it; and then the general enjoyment in heaven is sensibly perceived as the odor of a garden,

with variety according to the fragrances there from the flowers and fruits; and the general enjoyment in hell is sensibly perceived as stagnant water, into which different kinds of filth have been thrown, with variety according to the bad odors from the putrid and offensive things therein. But how the enjoyment of any affection of good in heaven, and the enjoyment of the lust of evil in hell, is felt, it has also been given me to know; but it would be prolix to present it here.

305. I have heard many new-comers from the world complaining that they had not known that their life's lot would be according to the affections of their love; saying that in the world they had not thought of these affections, still less of their enjoyments, because they loved what was delightsome to them; and that they had merely believed that every one's lot would be according to thoughts from intelligence, especially according to thoughts from piety and also from faith. But they were answered, that they could have known, if they had wished, that evil of life is not agreeable to heaven and is displeasing to God, but is agreeable to hell and pleasing to the devil; and on the other hand, that good of life is agreeable to heaven and pleasing to God, but disagreeable to hell and displeasing to the devil; consequently, also, that evil in itself smells most foully, and good is in itself fragrant: and since they might have known this if they would, why had they not shunned evils as infernal and diabolical, and why had they favored evils merely because they were pleasant? And as they knew now that the enjoyments of evil have so foul a smell, they might also know that they who are full of them cannot come into heaven. After this reply they betook themselves to those who were in similar enjoyments, because there and not elsewhere they could draw the breath.

306. From the idea now given of heaven and hell, it may be seen of what quality man's mind is; for, as before stated, man's mind or spirit is either a heaven or a hell in

the least form; that is, its interiors are mere affections and thoughts from them, distinguished into genera and species, as into greater and less societies, and so conjoined as to act as one; the Lord governing them as He governs heaven or hell. That man is either a heaven or a hell in the least form, may be seen in the work concerning "Heaven and Hell," published at London in the year 1758 (n. 51–87).

307. Now to the subject proposed: That the Lord governs hell by opposites; and that the evil who are in the world He governs in hell, as to interiors and not as to exteriors. Concerning the first, *That the Lord governs hell by opposites.* It was shown above (n. 288, 289), that the angels of heaven are not in love and wisdom, or in the affection of good and thence the thought of truth, from themselves, but from the Lord; also that good and truth flow from heaven into hell, and that good is there turned into evil, and truth into falsity, because the interiors of the minds of those therein are turned in opposite directions. Now as all things in hell are opposite to all things in heaven, it follows that the Lord governs hell by opposites. Second: *The evil who are in the world, the Lord governs in hell,* because man as to his spirit is in the spiritual world, and in some society there; in an infernal society if he is evil, and in a heavenly society if he is good; for man's mind, which in itself is spiritual, cannot be elsewhere than among the spiritual, among whom he also comes after death; that it is so, has also been stated and shown above. But a man is not there just as a spirit is who is enrolled in the society; for man is continually in the state for reformation; wherefore, if he is evil, he is transferred by the Lord from one society of hell to another according to his life and its changes; but if he suffers himself to be reformed, he is led out of hell, and is drawn up into heaven, and there also he is transferred from one society to another and this even until death. After death he is no longer

carried from society to society there, because he is then no longer in any state for reformation, but remains in the state in which he is according to the life. Wherefore, when man dies he has been enrolled in his own place. Third: *The Lord thus governs the evil in the world as to interiors, but otherwise as to exteriors.* The Lord governs the interiors of man's mind as has now been told; but the exteriors He governs in the world of spirits, which is intermediate between heaven and hell. He does this because man is, for the most part, different in externals from what he is in internals; for in externals he can feign himself an angel of light, and yet be in internals a spirit of darkness; therefore his external is governed in one way, and his internal in another. As long as he is in the world his external is governed in the world of spirits, but the internal is governed in heaven or in hell; also, when he dies he therefore comes first into the world of spirits, and there into his external; and this is there put off; and being freed from this, he is borne into his own place, in which he has been enrolled. What the world of spirits is, and what its quality, may be seen in the work concerning "Heaven and Hell," published at London in the year 1758 (n. 421–535).

THE DIVINE PROVIDENCE APPROPRIATES NEITHER EVIL NOR GOOD TO ANY ONE, BUT MAN'S OWN PRUDENCE APPROPRIATES BOTH.

308. It is believed by almost every one that man thinks and wills from himself, and thence speaks and acts from himself. Who can believe otherwise, while he believes from himself? since the appearance of its being so is so strong that it does not differ at all from actually thinking, willing, speaking, and acting from himself, which nevertheless are not possible. In "Angelic Wisdom concerning the Divine Love and Wisdom," it is demonstrated that there is one only Life, and that men are recipients of life;

also that man's will is the receptacle of love, and his understanding the receptacle of wisdom, which two are that only Life. It is also there demonstrated that it is from creation, and thence from the Divine Providence continually, that this life should appear in man in a likeness such as if it were his, therefore as if it were his own life; but that this is an appearance, to the end that man may be a receptacle. It was also demonstrated above (n. 288–294), that no man thinks from himself, but from others; nor these others from themselves, but all from the Lord, and that this is so with both the evil man and the good man; also that this is known in the Christian world, especially with those who not only say but also believe that all good and truth are from the Lord, also all wisdom, and thus faith and charity; and moreover that all evil and falsity are from the devil or from hell. From all this can follow no other conclusion than that all flows in, which a man thinks and wills; and since all speech flows from thought, as an effect from its cause, and as in like manner all action flows from will, it follows that all which a man says and does also flows in, although derivatively or mediately. That all flows in which a man sees, hears, smells, tastes, and feels, cannot be denied; why not all that a man thinks and wills? Can there be any other difference than that into the organs of the external senses or those of the body, there is an influx of such things as are in the natural world; while into the organic substances of the internal senses or those of the mind, there is an influx of such things as are in the spiritual world? consequently, that as the organs of the external senses or those of the body are receptacles of natural objects, so the organic substances of the internal senses or those of the mind are receptacles of spiritual objects. Such being the state of man, what then is his proprium [*ownhood*]? That he is a receptacle of this kind or that, is not his proprium; for such a proprium is simply his quality as to reception; this

is not a proprium of life; and by proprium, nothing is meant by any one but that one lives from himself, and therefore thinks and wills from himself; but that this proprium is not in man, yes, that it cannot be given with any man, follows from the things stated above.

309. But I will relate what I have heard from some in the spiritual world; they were of those who believed their own prudence to be all, and the Divine Providence nothing. I said that man has no proprium, unless you choose to call his being a subject of this kind or that, or his being an organ of this kind or that, or a form of this kind or that, his proprium; but this is not the proprium that is meant, for it is only his quality; moreover no man has any proprium, according to the common understanding of proprium. They who ascribed all things to their own prudence, who may also be called proprietaries in their image, blazed up so that a flame appeared from the nostrils, saying, "You are uttering things that are paradoxical and insane; would not a man thus be nothing and emptiness? or an idea and a fantasy? or a graven image or a statue?" But I could only reply, that it is paradoxical and insane to believe that man is life from himself, and that wisdom and prudence do not flow in from God, but are in man, thus also good which is of charity and truth which is of faith. To attribute these latter to oneself is called insane by every wise man, and consequently it is also paradoxical; and, moreover, they who do so are like those who occupy the house and property of another, and while there persuade themselves that they are theirs; or like overseers and stewards who believe all things belonging to their lord to be theirs; and like servants, doing business, to whom their lord has given talents and pounds to trade with, if they should not render an account, but should keep them as theirs, and so should act as thieves. It can be said of all these that they are insane, yes, that they are nothing and vanity, also that they are idealists, because they do not hold in themselves from

the Lord good which is the very *esse* of life, thus neither truth. Therefore such are also called dead, and likewise nothing and vanity, in Isaiah xl. 17, 23; and elsewhere, formers of an image; and again, graven images and statues. But of these things, more in what follows, which will be considered in this order: I. What one's own prudence is, and what prudence not one's own is. II. Man from his own prudence persuades himself and confirms in himself that all good and truth are from himself and in himself; in like manner all evil and falsity. III. Every thing of which man has persuaded himself and which he has confirmed in himself, remains in him as his own. IV. If man believed, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor appropriate evil to himself and make himself guilty of it.

310. I. *What one's own prudence is, and what prudence not one's own is.* They are in their own prudence who confirm appearances in themselves, and make them truths; especially the appearance that one's own prudence is all, and the Divine Providence nothing, unless something universal; which yet there cannot be, without particulars from which it is, as was shown above. They are also in fallacies; for every appearance confirmed as a truth is a fallacy; and as far as they confirm themselves from fallacies they become naturalists; and so far they believe nothing but what they are able at the same time to perceive by some sense of the body, chiefly by that of sight, because this sense especially acts as one with thought; finally they become sensual. And if they confirm themselves in favor of nature against God, they close the interiors of their minds, and interpose as it were a veil, and afterwards they think below the veil, but they think nothing that is above it. These sensual ones were called by the ancients serpents of the tree of knowledge; and in the spiritual world it is said of them that, as they confirm themselves, so they close up the interiors of their minds,

even to the nose at last; for the nose signifies the perception of truth, and thus is signified that they have none. Of what quality they are, shall now be told. More than others they are shrewd and cunning, and ingenious reasoners; and they call shrewdness and cunning intelligence and wisdom; nor do they know otherwise. Those who are not of this character they regard as simple and stupid, especially those who worship God and acknowledge the Divine Providence. As to the interior principles of their minds, of which they have little knowledge, they are like those called Machiavelians, who regard murder, adultery, theft, and false-witness, viewed in themselves, as of no account; and if they reason against them, it is merely from prudence, lest they should appear of such a character. Of man's life in the world they think only that it is like the life of a beast; and of man's life after death, that it is like vapor having vitality, which rising out of the corpse or the grave settles back again, and so dies. From this madness comes the idea that spirits and angels are kinds of air, and, with those who have been instructed to believe in eternal life, that the souls of men are so too; and thus do not see, hear, and talk, are therefore blind, deaf, and dumb, and in the particle of their air they merely think. They say, How can the soul be any thing else? Have not the external senses died with the body? adding that they cannot take them again before the soul is reunited with the body. And because they have been able to comprehend the state of the soul after death sensually only, and not spiritually, they have established this state; otherwise belief in eternal life would have perished. They especially confirm in themselves the love of self, calling it the fire of life and the incentive to the various uses in a kingdom. And because they are of such a character, they are also idols of self; and their thoughts, as being fallacies and from fallacies, are images of falsity; and because they favor the enjoyments of lusts, they are satans and devils; those being called

satans who confirm in themselves the lusts of evil, and devils who live them. It has also been given me to know of what quality are the most cunning sensual men. Their hell is deep down, behind, and they wish to be unseen; wherefore they appear there as flying things like spectres, which are their fantasies. They are called *genii*. Some of them were once let out of that hell, that I might know their character. They at once applied themselves to my neck, beneath the occiput, and thence entered into my affections, not wishing to enter my thoughts; these they dexterously avoided; and they varied my affections one after another, with a mind [*animus*] to bend them insensibly into their opposites, that is, the lusts of evil; and as they did not touch the thoughts, they would have bent and inverted the affections without my knowledge, if the Lord had not averted this. Such do they become, who in the world do not believe that there is any such thing as Divine Providence, and who examine nothing in others but their cupidities and desires; and so they lead them on until they have the mastery of them. And because they do this so clandestinely and cunningly that another does not know, and because after death they become like themselves, therefore as soon as they come into the spiritual world they are cast down into that hell. Seen in the light of heaven, they appear without a nose; and it is remarkable that although they are so crafty still they are sensual more than others. As the ancients called a sensual man a serpent, and as such a man is shrewd, crafty, and an ingenious reasoner above others, therefore it is said: *Now the serpent was more subtle than any beast of the field* (Gen. iii. 1); and the Lord says: *Be ye therefore wise as serpents and harmless as doves* (Matt. x. 16); and also, the dragon, which is likewise called the old serpent, the devil, and satan, is described as *having seven heads and ten horns, and seven crowns upon his heads* (Apoc. xii. 3, 9). By the seven heads is signified craftiness; by the ten horns, the power of per-

suading by fallacies; and by the seven crowns, the holy things of the Word and the church profaned.

311. From the description of one's own prudence, and of those who are in it, it may be seen of what quality prudence not one's own is, and of what quality they are who are in it; namely, that prudence not one's own is the prudence in those who do not confirm in themselves that intelligence and wisdom are from man; for they say, How can one be wise from himself, and how can one do good from himself? And when they say this, they see in themselves that it is so, for they think interiorly; and they also believe that others think so too, especially the learned, not knowing that any one can think exteriorly only. They are not in fallacies from the confirmation of appearances; thus they know and perceive that murder, adultery, theft, and false-witness are sins, and they therefore shun them; also that wickedness is not wisdom, and that craftiness is not intelligence; when they hear ingenious reasonings from fallacies, they wonder, and laugh to themselves. This is because with them there is no veil between interiors and exteriors, or between the spiritual and the natural things of the mind, as there is with the sensual; therefore they receive influx from heaven, by which they interiorly see such things. They speak more simply and sincerely than others, and place wisdom in the life, not in talking. They are comparatively like lambs and sheep, while those who are in their own prudence are like wolves and foxes: and they are like those who live in a house, and see heaven through the windows; while they who are in their own prudence are like those who live in the basement of a house, and through their windows see only what is below the level of the ground; and they are like those who stand on a mountain, and see those who are in their own prudence like persons wandering in valleys and forests. From these things it may be evident that the prudence that is not one's own is prudence from the Lord, of a similar appearance in

externals to one's own prudence, but wholly unlike it in internals. Prudence not one's own appears in internals in the spiritual world as a man, but one's own prudence appears as a figure apparently vital only from this, that those who are in that prudence still have rationality and liberty, or the faculty of understanding and of willing, and thence of speaking and acting, and that by those faculties they can feign themselves men also. They are such images, because evils and falsities do not live, but goods and truths only; and as they know this from their rationality (for if they did not know it they would not counterfeit them), they possess a human vitality in their semblances. Who cannot know that a man is such as he is interiorly? consequently, that he is a man who is interiorly what he wishes to seem to be exteriorly? and that he is an image who is a man exteriorly only, and not interiorly? Think as you talk, for God, for religion, for justice and sincerity, and you will be a man; and then the Divine Providence will be your prudence, and you will see in others that one's own prudence is insanity.

312. II. *Man from his own prudence persuades himself and confirms in himself that all good and truth are from himself and in himself; in like manner all evil and falsity.* Let an argument be drawn from the analogy between natural good and truth and spiritual good and truth. It is asked, What are truth and good in the sight of the eye? Is not that the truth there which is called beautiful, and good there which is called enjoyable? for enjoyment is felt in seeing what is beautiful. What are truth and good in the hearing? Is not that the truth there which is called harmonious, and good there which is called charming? for the charm is felt in hearing harmonious sounds. So also of the other senses. From this it is manifest what natural truth and good are. Now let it be considered what spiritual truth and good are. Is spiritual truth any thing but the beautiful and harmonious in spiritual things and ob-

jects? And is spiritual good any thing but the enjoyment and the charm from their beauty or their harmony when perceived? Let it now be seen whether any thing can be said of the one different from what is said of the other; or of the spiritual, different from what is said of the natural. Of the natural it is said, that beauty and enjoyment flow from objects into the eye; and that the harmonious and the charming flow from musical instruments into the ear. What is there different in the organic substances of the mind? It is said of the organic substances of the mind, that these things *are in them*, and of the natural things, or the senses of the body, that these things *flow into them*. But if it is asked why it is said that they flow in, there can be no other reply than that it is so said because [in this case] the distance is manifest. But why [in the other case] is it said that they are in them? There can be no other reply than that it is because no distance is apparent. It follows, then, that it is the appearance of distance which causes a belief concerning what man thinks and perceives, different from that concerning what he sees and hears. But this falls, when it is known that the spiritual is not in distance as the natural is. Think of the sun and the moon, or of Rome and Constantinople: are they not in the thought without distance, provided this thought is not joined with experience acquired through sight or hearing? Why then persuade yourself, because no distance is apparent in the thought, that good and truth and also evil and falsity are there, and do not flow in? To this I will add this experience, which is common in the spiritual world: One spirit can infuse his thoughts and affections into another spirit, and the latter not know but that what is infused is of his own thought and affection; this is there called thinking from another, and thinking in another. I have seen this a thousand times, and I have also done it a hundred; and yet the appearance of distance was notable. But as soon as they knew that it was another who introduced these

thoughts and affections, they were indignant and turned themselves away; acknowledging, however, that in the internal sight or the thought the distance does not appear unless detected as in the external* sight or the eye, and that hence [or from the appearance of distance] is the belief that there is influx. To this I will add my every-day experience. Evil spirits have very often infused into my thought evils and falsities, which have with me appeared as if in me and from me, or as if I thought them myself; but as I knew them to be evils and falsities, I inquired who infused them; and they who did so were discovered and driven away; and they had been at a very great distance from me. From which it may be evident that all evil with its falsity flows in from hell, and all good with its truth flows in from the Lord; and that both seem as if they were in man.

313. Of what quality they are who are in their own prudence, and of what quality they are who are in prudence not their own, and who are thus in the Divine Providence, is described in the Word by Adam and his wife Eve in the garden of Eden, where there were two trees, one of life, and the other of the knowledge of good and evil, and by their eating of this latter tree. That by Adam and his wife Eve, in the internal or spiritual sense is meant and described the Most Ancient Church of the Lord on this earth, which was more noble and heavenly than the succeeding churches, may be seen above (n. 241); the signification of the other things is as follows: By the garden of Eden is signified the wisdom of the men of that church; by the tree of life, the Lord as to the Divine Providence; and by the tree of knowledge, man as to his own prudence; the serpent signifies the sensual and the proprium of man, which in itself is the love of self and the pride of his own intelligence, thus the devil and satan; by eating from the tree of knowledge is signified appropriating good and truth, as being not from the Lord and hence the Lord's,

* The Latin here reads "*interno.*"

but as being from man and hence man's. And as good and truth are the Divine things themselves with man (for by good is meant all of love, and by truth all of wisdom), therefore if man claims these to himself as his, he cannot but believe that he is as God; therefore the serpent said, *In the day ye eat thereof then your eyes shall be opened and ye shall be as God, knowing good and evil* (Gen. iii. 5). So also do they who are in the love of self and thence in the pride of their own intelligence, in hell. The condemnation of the serpent signifies the condemnation of one's own love and one's own intelligence; by the condemnation of Eve is signified the condemnation of the voluntary proprium [*ownhood*], and by Adam's condemnation is signified the condemnation of the intellectual proprium; by the thorn and the thistle which the earth would bring forth to him, are signified mere falsity and evil; the expulsion from the garden signifies the deprivation of wisdom; the guarding of the way to the tree of life, the Lord's care lest the holy things of the Word and the church should be violated; by the fig-leaves with which they covered their nakedness are signified moral truths by which were veiled the things of their love and pride; and by the coats of skin with which they were afterwards clothed, are signified the appearances of truth in which alone they were. This is the spiritual meaning of those things. But let him who chooses remain in the sense of the letter; only let him know that this is so understood in heaven.

314. Of what quality they are who are infatuated from their own intelligence, may be evident from their fancies in matters of interior judgment; for example, concerning influx, concerning thought, and concerning life. Of *Influx* they think inversely, as that the sight of the eye flows into the internal sight of the mind, which is the understanding; and that the hearing of the ear flows into the internal hearing, which also is the understanding; and they do not perceive that the understanding from the will flows

into the eye and the ear, and not only makes those senses, but also uses them as its instruments in the natural world. But as this is not in accordance with the appearance, they do not perceive it, if it is merely said that the natural does not flow into the spiritual but that the spiritual flows into the natural; but they then still think, What is the spiritual but a purer natural? also, Is it not apparent that if the eye sees any thing beautiful, and the ear hears any thing harmonious, the mind, which is the understanding and will, is delighted? Not knowing that the eye does not see from itself, nor the tongue taste from itself, nor the nostrils smell from themselves, nor the skin feel from itself; but that it is man's mind or spirit which there perceives things by the sense, and from it is affected according to its quality; but that still man's mind or spirit does not feel them from itself, but from the Lord; and that to think otherwise is to think from appearances, and if these are confirmed, from fallacies. Of *Thought* they say, that it is something modified in the air, varied according to its objects, and enlarged according to culture; thus that the ideas of the thoughts are images, like meteors, appearing in the air; and that the memory is the tablet on which they have been impressed; not knowing that thoughts are in substances purely organic as much as the sight and the hearing are in theirs. Only let them examine the brain, and they will see that it is full of such substances; injure them and you will become delirious; destroy them and you will die. But what thought is, and what memory, may be seen above (near the end of n. 279). Of *Life* they know no other than that it is a certain activity of nature, which makes itself felt in various ways, as a living body moves itself organically. If it is said that so nature is alive, they deny this, but say that to live is given by nature. If it is said, Is not life then dissipated when the body dies? they answer that life remains in a particle of air that is called the soul. If it is said, What is God then? Is He Life itself, or not? at this

they are silent, and do not wish to say what they think. If it is said, Would you allow that Divine Love and Wisdom are Life itself? they answer, What are love and wisdom? For in their fallacies they do not see what they are, nor what God is. These things are adduced that it may be seen how man is infatuated by his own prudence, for the reason that he draws all conclusions from appearances and hence from fallacies.

316.* His own prudence persuades him and confirms him in the belief that all good and truth are from man and in him, because man's own prudence is his intellectual proprium, flowing in from the love of self which is his voluntary proprium; and proprium cannot do otherwise than make all things its own; for he cannot be elevated from it. All who are led by the Lord's Divine Providence are elevated from the proprium; and then they see that all good and truth are from the Lord; yes, they see also that what is in man from the Lord is ever the Lord's, and never man's. He who believes otherwise is like one who has his master's goods under his care, and claims them for himself or appropriates them as his; he is not a steward, but a thief; and because man's proprium is nothing but evil, he therefore also sinks them in his evil, whereby they would be consumed as pearls cast into dung or into acid.

317. III. *Every thing of which man has persuaded himself and which he has confirmed in himself, remains in him as his own.* It is believed by many that no truth can be seen by man except from things proved; but this is a falsity. In the civil and economical affairs of a kingdom and a republic, what is useful and good cannot be seen without a knowledge of many statutes and ordinances there; nor in judicial matters, unless the laws are known; nor in the things of nature, as in physics, chemistry, anatomy, mechanics, and so on, unless a man has been instructed in the sciences. But in things purely rational, moral, and spiritual, truths appear from their very light; provided

* The numbering here follows the original.

man, from a right education has become somewhat rational, moral, and spiritual. This is because every man as to his spirit (and it is the spirit which thinks) is in the spiritual world, and is one among those who are there; and is consequently in spiritual light, which enlightens the interiors of his understanding, and, as it were, dictates. For spiritual light is in its essence the Divine Truth of the Lord's Divine Wisdom. Hence man can think analytically, can conclude concerning the just and the right in judicial affairs, can see what is honorable in moral life and good in spiritual life; and also many truths, which do not fall into darkness except from confirmed falsities. Man sees these, comparatively, almost as he sees another's mind [*animus*] from his face, and has a perception of his affections from the sound of his speech, without any other knowledge than what is implanted in every one. Why should not man in some measure see from influx his life's interiors, which are spiritual and moral, when there is no animal that does not from influx know its own necessities, which are natural? A bird knows how to build its nest, lay its eggs, hatch its young, and recognizes its food; besides other wonderful things, which are called instincts.

318. But how man's state is changed from confirmations and thence persuasions, shall now be told, and in the following order: 1. Every thing whatever can be confirmed, and falsity more than the truth. 2. When falsity has been confirmed, truth does not appear; but from confirmed truth, falsity becomes apparent. 3. Ability to confirm whatever one pleases is not intelligence, but only ingenuity, which may be even in the worst of men. 4. There is confirmation that is intellectual and not at the same time voluntary; but all voluntary confirmation is also intellectual. 5. The confirmation of evil that is voluntary and at the same time intellectual, causes man to believe that his own prudence is all, and the Divine Providence nothing: not so, intellectual confirmation alone. 6. Every thing

confirmed from the will and the understanding at the same time, remains for ever; but not that which has been confirmed by the understanding only. As regards the First: *Every thing whatever can be confirmed, and falsity more than the truth.* What cannot be confirmed, when it is confirmed by atheists that God is not the Creator of the universe, but that nature is the creator of itself; that religion is only a restraint, and this for the simple and the common people; that man is like a beast, and dies like one; and when it is confirmed that adulteries are allowable, likewise clandestine theft, frauds, and cunning contrivances; that craftiness is intelligence, and wickedness wisdom? Who does not confirm his own heresy? Are there not volumes filled with confirmations for the two heresies that reign in the Christian world? Make up ten heresies, however abstruse, tell an ingenious man to confirm them, and he will confirm them all. If you afterwards see them from the confirmations only, will you not see falsities as truths? Inasmuch as all falsity shines in the natural man from its appearances and fallacies, and truth in the spiritual man only, it is plain that falsity may be confirmed more than truth. That it may be known that every falsity and every evil can be confirmed until the falsity appears like truth, and the evil like good, let it be proved, for example, that light is darkness, and darkness light. May it not be said, What is light in itself? Is it not merely something appearing in the eye according to its state? What is light to the closed eye? Have not bats and birds of night eyes like this, — do they not see light as darkness and darkness as light? I have heard of some men who saw in this same manner; and of the infernals, that although they are in darkness, they still see each other. Has not man light in his dreams at midnight? So is not darkness light, and light darkness? But it may be answered: What of this? Light is light as truth is truth; and darkness is darkness as falsity is falsity. Take another example: Let it be proved that a raven is

white. May it not be said that its blackness is only a shade which is not its real self? Its feathers are inwardly white; so is its body; and these are the substances of which the raven consists. Because its blackness is a shade, therefore the raven grows white when it becomes old; such have been seen. What is black in itself but white? Pulverize black glass, and you will see that the powder is white; therefore when you say the raven is black, you speak from the shadow and not from the reality. But the reply may be, What of this? In this way all birds would be called white. These things, although contrary to sound reason, have been adduced that it may be seen that falsity directly opposite to the truth, and evil wholly opposite to good, can be confirmed. Second: *When falsity has been confirmed, truth does not appear; but from confirmed truth, falsity becomes apparent.* All falsity is in darkness, and all truth in light; and in darkness nothing appears, nor indeed is it known what any thing is except by handling it; in light it is otherwise. Therefore, also, in the Word falsities are called darkness, and hence they who are in falsities are said to walk in darkness and in the shadow of death; and on the other hand truths are there called light, and therefore they who are in truths are said to walk in the light, and are called children of light. That when falsity has been confirmed truth does not appear, and that from confirmed truth falsity becomes apparent, is manifest from many things. For example, who would see any spiritual truth unless the Word taught it? Would there not be merely thick darkness that could not be dispelled except by the light in which the Word is, and except in him who is willing to be enlightened? What heretic can see his falsities unless he admits the genuine truth of the church? He does not see it before. I have spoken with those who have confirmed themselves in faith separate from charity: and when they were asked whether they saw the many things in the Word concerning love and charity,

works and deeds, and keeping the commandments, and that he is called blessed and wise who does them, and foolish who does them not, — they said, that while they were reading those things they did not see but that they were faith, and so they passed them by, as it were with their eyes shut. They who have confirmed themselves in falsities are like those who see where the wall has cracked in shrinking; and in the shades of evening they see that streaked part in their fancy like one on horse-back, or in human form; which visionary image is dispelled by the light of day. Who can have a sense of the spiritual uncleanness of adultery but one who is in the spiritual cleanness of chastity? Who can have a sense of the cruelty of revenge, but one who is in good from love of the neighbor? Who that is an adulterer, or that is desirous of revenge, does not sneer at those who call the enjoyments of those things infernal, and who on the other hand call the enjoyments of conjugial love and of love for the neighbor heavenly? And so on. Third: *Ability to confirm whatever one pleases is not intelligence, but only ingenuity, which may be even in the worst of men.* There are some who are exceedingly skilful in confirming, who do not know any truth, and still can confirm both truth and falsity; and some of them say, What is truth? Is there any? Is not that true which I make true? And still in the world these are believed to be intelligent; yet nevertheless they are but plasterers of the wall. None are intelligent but those who perceive truth to be truth, and confirm this by truths continually perceived. But little difference may be seen between those of the two classes, because the difference cannot be seen between the light of confirmation and the light of the perception of truth; nor does it appear but that those who are in the light of confirmation are also in the light of the perception of truth; when nevertheless the difference between them is like that between illusive light and genuine light; and illusive light in the spiritual world

is such that it is turned into darkness when genuine light flows in. There is such an illusive light with many in hell, who when sent forth into genuine light see nothing at all. From these things it is manifest that the ability to confirm whatever one pleases is merely ingenuity, and may exist even with the worst of men. Fourth: *There is confirmation that is intellectual and not at the same time voluntary; but all voluntary confirmation is also intellectual.* Let this be illustrated by examples. They who confirm faith separate from charity and still live a life of charity, in general they who confirm falsity of doctrine and nevertheless do not live according to it, are they who are in intellectual confirmation and not at the same time in voluntary. But they who confirm falsity of doctrine and live according to it, are they who are in voluntary and at the same time in intellectual confirmation. This is because the understanding does not flow into the will, but the will into the understanding. It is also manifest from this what the falsity of evil is, and what falsity not of evil is. The falsity which is not of evil can be conjoined with good, while the falsity of evil cannot, because falsity not of evil is falsity in the understanding and not in the will, and the falsity of evil is falsity in the understanding from evil in the will. Fifth: *The confirmation of evil that is voluntary and at the same time intellectual, causes man to believe that his own prudence is all, and the Divine Providence nothing; not so, intellectual confirmation alone.* There are many who confirm in themselves their own prudence from appearances in the world, but still do not deny the Divine Providence; with them there is only intellectual confirmation; while with those who at the same time deny the Divine Providence, there is also voluntary confirmation; but this, together with persuasion, is chiefly with those who are worshippers of nature and also worshippers of self. Sixth: *Every thing confirmed by the will and at the same time from the understanding, remains for ever; but not that which has been con-*

firmed by the understanding only. For that which is of the understanding alone is not in the man, but is without him; it is only in the thought; and nothing enters man and is appropriated to him but what is accepted by the will; for this becomes of his life's love. That this remains to eternity, will be told in the number now following.

319. Every thing confirmed by the will and at the same time from the understanding remains for ever, because every one is his love, and the love is of his will; also because every man is his good or his evil; for all that is called good which is of the love, and in like manner evil. Since man is his love, he is also the form of his love, and may be called the organ of his life's love. It was said above (n. 279), that love's affections and the thoughts of man therefrom are changes and variations of the state and the form of the organic substances of his mind. What these changes and variations are, and of what quality, shall now be told. Some idea of them may be gathered from the heart and lungs, where there are alternate expansions and compressions, or dilatations and contractions; which in the heart are called systole and diastole; and in the lungs, acts of respiration, which are the reciprocal distension and retraction or the stretching and the closing together of their lobules. These are the changes and variations of the state of the heart and lungs. There are those like them in the other viscera of the body, and those having a common resemblance in the parts of the viscera, by which the blood and the animal juice are received and carried onward. There are also those like them in the organic forms of the mind, which are the subjects of man's affections and thoughts, as shown above; with the difference, that their expansions and compressions, or reciprocations, are relatively in such higher perfection as cannot be expressed in words of natural language, but only in those of spiritual language, which can sound only like calling them vortex-like circlings inward and outward, after the man

ner of perpetual and in-bending spirals wonderfully combined into forms receptive of life. But of what quality these purely organic substances and forms are, in the evil and in the good, shall now be told: In the good the spirals turn forward, but in the evil backward; and the substances and forms which have the spirals running forward, are turned towards the Lord, and receive influx from Him; but those which have the spirals running backward, are turned towards hell, and receive influx therefrom. It is to be known that as far as they are turned backward, so far they are open behind and closed in front; and on the other hand, that so far as they are turned forward, they are opened in front and closed behind. From this it may be evident what kind of a form or organ an evil man is, and what kind of a form or organ a good man is, namely, that they turn in contrary directions; and as the turning when once fixed cannot be reversed, it is manifest that such as man is when he dies, such he remains for ever. It is the love of man's will which makes the turning, or which converts and inverts; for, as said above, every man is his love. It is from this that every man after death goes the way of his love; he who is in good love to heaven, and he who is in evil love to hell; nor does he rest but in that society where his reigning love is; and what is wonderful, every one knows the way; it is as if he went by scent.

320. IV. *If man believed, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor appropriate evil to himself and make himself guilty of it.* But as these things are contrary to the belief of those who have confirmed in themselves the appearance that wisdom and prudence are from man, and do not flow in according to the state of the organization of men's minds (of which just above, n. 319), therefore they are to be demonstrated; and for the sake of distinctness, this shall be done in the following order: 1. He who confirms in him

self the appearance that wisdom and prudence are from man, and hence are in him as his, cannot see but that otherwise he would not be a man, but a beast, or a statue; when yet the contrary is the truth. 2. To believe and think, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, appears like an impossibility; when yet it is truly human, and thus angelic. 3. So to believe and think, is impossible to those who do not acknowledge the Divine of the Lord, and who do not acknowledge that evils are sins; but is possible to those who are in these two acknowledgments. 4. They who are in these two acknowledgments only reflect upon the evils within them, and cast them back from themselves to hell, from whence they are, as far as they shun them and are averse to them as sins. 5. Thus the Divine Providence does not appropriate evil to any one, nor good to any one, but his own prudence appropriates both.

321. But these things shall be explained in the order of their presentation. First: *He who confirms in himself the appearance that wisdom and prudence are from man and in man as his, cannot see but that otherwise he would not be a man, but a beast, or a statue; when yet the contrary is the truth.* It is from a law of the Divine Providence that man should think as from himself, and should act prudently as from himself, but still should acknowledge that this is from the Lord. It thence follows that he who thinks and acts prudently as from himself, and at the same time acknowledges that this is from the Lord, is a man; but not he who confirms in himself that all which he thinks and does is from himself; nor yet he who, because he knows that wisdom and prudence are from God, still waits for influx; for this one becomes like a statue, and the other like a beast. That he who waits for influx becomes like a statue, is evident; for he must stand or sit motionless, with hands hanging down, and eyes either shut or open without winking, with neither thought nor animation. What life has he then?

That he who believes that all things which he thinks and does are from himself is not unlike a beast, is also evident; for he thinks only from the natural mind, which is common to man and beast, and not from the spiritual rational mind which is the truly human mind; for this mind acknowledges that God alone thinks from Himself, and that man thinks from God: wherefore, also, such a person knows no difference between a man and a beast, except that a man talks and a beast makes sounds; and he believes that both die, alike. Of those who await influx there is still something to be said. They do not receive any, except that a few, who from the heart desire it, occasionally receive some response through a vivid perception in thought, or by tacit and rarely by manifest speech in the response; which is then to the effect, that they should think and act as they wish and as they can, and that he who acts wisely is wise, and he who acts foolishly is foolish: and in no wise are they instructed what to believe and to do; and this, lest human rationality and liberty should perish; which are for the sake of every one's acting from freedom according to reason, to all appearance as from himself. They who are instructed by influx what to believe or what to do, are not instructed by the Lord, nor by any angel of heaven, but by some enthusiastic spirit, Quaker or Moravian, and are seduced. All influx from the Lord takes place by an enlightenment of the understanding, and by an affection for truth, and through the latter into the former. Second: *To believe and think, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, appears like an impossibility; when yet it is truly human, and thus angelic.* To believe and think that all good and truth are from God seems possible, provided nothing further is said; this is because it is according to theological faith, contrary to which it is not allowable to think. But to believe and think that all evil and falsity are from hell, appears impossible; because so it would also be believed that man

can think nothing. But still man thinks as from himself, even though from hell; because the Lord grants to every one that thought appears in him as his, from whatever source it may be; otherwise he would not live as a man, nor could he be led out of hell and introduced into heaven, that is, reformed, as has been frequently shown above. Therefore the Lord gives man to know and thence to think that he is in hell if in evil, and that he thinks from hell if from evil; and He also gives him to think of means whereby he may go forth from hell and not think from it, but may come into heaven and think there from the Lord; and He also gives man freedom of choice. From which it may be seen that man may think evil and falsity as from himself, and may also think that this and that are evil and false; consequently that it is only in appearance that it is from himself, without which appearance man would not be man. To think from the truth is the truly human and thus the angelic; and this is the truth, that man does not think from himself, but that it is given him by the Lord to think, to all appearance as from himself. Third: *So to believe and think, is impossible to those who do not acknowledge the Divine of the Lord, and who do not acknowledge that evils are sins; but is possible to those who are in these two acknowledgments.* It is impossible to those who do not acknowledge the Lord's Divine, because the Lord alone enables man to think and to will; and those who do not acknowledge the Lord's Divine, being disjoined from Him, believe that they think from themselves. It is also impossible to those who do not acknowledge that evils are sins, because they think from hell; and every one there, imagines that he thinks from himself. But that it is possible to those who are in these two acknowledgments, may be evident from the things that were adduced abundantly above (n. 288–294). Fourth: *They who are in these two acknowledgments only reflect upon the evils within them, and cast them back from themselves to hell, from whence they are, as far as they shun them*

and are averse to them as sins. Who does not know, or cannot know, that evil is from hell and good from heaven? And who may not therefore know that so far as man shuns and is averse to evil, so far he shuns and is averse to hell? And who may not therefore know that as far as any one shuns and is averse to evil, so far he wills and loves good; consequently, so far he is taken out of hell by the Lord, and led to heaven? These things may be seen by every rational man, provided he knows that there are a heaven and a hell, and that evil is from its own origin, and good from its own. Now if a man reflects upon the evils in himself (which is the same as examining himself), and shuns them, he then extricates himself from hell, and casts it behind him; and introduces himself into heaven, and there looks at the Lord before him. Man is said to do this, but he does it as from himself, yet then from the Lord. When man from a good heart and from pious faith acknowledges this truth, then it lies inwardly hidden in all that he afterwards thinks and does as from himself; like the prolific principle in a seed, which inwardly accompanies its growth even to new seed; and like pleasure in the appetite for food that a man has once acknowledged to be wholesome for him; in a word, it is like heart and soul in all that he thinks and does. Fifth: *Thus the Divine Providence does not appropriate evil to any one, nor good to any one, but his own prudence appropriates both.* This follows from all that has now been said. Good is the end of the Divine Providence; this it therefore purposes in all its working. Wherefore it does not appropriate good to any one, for this would then become meritorious; nor does it appropriate evil to any one, for so it would make him guilty of the evil. Nevertheless man does both from his proprium [*ownhood*], because this is nothing but evil; the proprium of his will is the love of self, and the proprium of his understanding is the pride of his own intelligence; and from this is his own prudence.

EVERY MAN CAN BE REFORMED, AND THERE IS NO PREDESTINATION.

322. Sound reason dictates that all were predestined to heaven, and no one to hell; for all are born men, and from this the image of God is in them. The image of God is in them in their being able to understand truth and to do good. Their being able to understand truth is from the Divine Wisdom, and their being able to do good is from the Divine Love; this power is the image of God, which remains in the sane man, and is not eradicated. It is from this that he is able to become a civil and moral man; and he who is civil and moral can also become spiritual, for the civil and moral is the receptacle of the spiritual. He is called a civil man who knows the laws of the kingdom wherein he is a citizen, and lives according to them; and he is called a moral man who makes these laws his morals and his virtues, and from reason lives them. I will now tell how a civil and moral life is the receptacle of spiritual life: Live these laws, not only as civil and moral laws, but also as Divine Laws, and you will be a spiritual man. There is hardly a people so barbarous as not to have ordained by laws that murder must not be committed, that there must not be criminal intercourse with the wife of another, that there must not be theft, nor false-witness, nor violence to any thing belonging to another. The civil and moral man keeps these laws, that he may be, or may seem to be, a good citizen; but if he does not at the same time regard these laws as Divine, he is only a civil and moral natural man; while if he also regards them as Divine, he becomes a civil and moral spiritual man. The difference is, that the latter is not only a good citizen of the earthly kingdom, but also a good citizen of the heavenly kingdom; while the former is only a good citizen of the earthly and not of the heavenly kingdom. The goods which they do, distinguish them; the goods which civil and moral

natural men do, are not in themselves good, for the man and the world are in them; the goods which are done by civil and moral spiritual men, are good in themselves, because the Lord and heaven are in them. From these things it may be evident that every man, because he was born that he may become a civil and moral natural man, was also born that he may become a civil and moral spiritual man; which is simply for him to acknowledge God, and not do evils because they are against God, but do goods because they are with God; by this means spirit comes into his civil and moral things, and they live; but otherwise there is no spirit in them, and they therefore are not alive. Wherefore the natural man, however civilly and morally he may act, is called dead; but the spiritual man is called alive. It is from the Lord's Divine Providence that every nation has some religion; and the primary thing in every religion is to acknowledge that there is a God, for otherwise it is not called a religion; and every nation that lives according to its religion, that is, which does not do evil because it is against its God, receives something spiritual in its natural. Who, when he hears some Gentile say that he does not wish to do this or that evil because it is against his God, does not say to himself, "Is not this man saved? It seems as if it could not be otherwise?" Sound reason dictates this to him. And on the other hand, when he hears a Christian say, "I make no account of this evil and that; what is meant by saying that it is against God?" who does not say to himself, "Is this man saved? It seems impossible." Sound reason dictates this, also. If he says, "I was born a Christian, I have been baptized, I know about the Lord, I have read the Word, I have attended the sacrament of the Supper;" is all this any thing when he does not regard as sins murders, or the revenge that breathes them, adulteries, clandestine thefts, false testimony or lies, and various kinds of violence? Does such a man think of God, or of any eternal life? Does he think that there is

any God, or any eternal life? Does not sound reason dictate that such a person cannot be saved? These things have been said of the Christian; for the Gentile more than the Christian thinks concerning God from religion in his life. But on these points more shall be said in what follows, and in this order: I. The end of creation is a heaven from the human race. II. Hence it is from the Divine Providence that every man can be saved; and they are saved who acknowledge God and live well. III. Man himself is in fault if he is not saved. IV. Thus all have been predestined to heaven, and no one to hell.

323. I. *The end of creation is a heaven from the human race.* That heaven consists of none but those who have been born men, is shown in the work concerning "Heaven and Hell" (published at London in the year 1758), and also above; and because heaven consists of no others, it follows that the end of creation is a heaven from the human race. That this was the end of creation was indeed demonstrated above (n. 27–45); but it will be seen still more clearly from an explanation of these points: 1. Every man has been created that he may live for ever. 2. Every man has been created that he may live for ever in a blessed state. 3. Thus every man has been created that he may come into heaven. 4. The Divine Love cannot but will this; and the Divine Wisdom cannot but provide it.

324. Inasmuch as it can also be seen from these things that the Divine Providence is no other predestination than to heaven, and that it cannot be changed into any other, it is here to be demonstrated, in the order set forth, that the end of creation is a heaven from the human race. First: *Every man has been created that he may live for ever.* In the treatise concerning the "Divine Love and Wisdom," Parts Third and Fifth, it is shown that there are in every man three degrees of life, which are called the natural, the spiritual, and the heavenly [*celestial*]; and that these degrees are actually in every man; but that in beasts there

is but one degree of life, which is similar to the ultimate degree in man, called the natural. From which it follows, that man by the elevation of his life to the Lord, is in such a state above the beasts that he is able to understand such things as are of the Divine Wisdom, and to will such things as are of the Divine Love, thus to receive the Divine; and he who is able to receive the Divine, so as to see and perceive it in himself, cannot but be conjoined with the Lord, and by this conjunction live for ever. What would the Lord have to do with all the creation of the universe, unless He had also created images and likenesses of Himself, to whom He could communicate His Divine? Otherwise, what else would there be but making something to be and not to be, or to exist and not to exist, and this for no other purpose than that He might be able from afar to contemplate mere vicissitudes and continual changes as upon some stage? What would there be Divine in these things, unless they were for the sake of service to subjects which should receive the Divine more nearly, and see and feel it? And as the Divine is of glory inexhaustible, would He keep it to Himself alone, and could He do so? For love wishes to communicate its own to another, yes, to give from its own as much as possible. Why not the Divine Love, which is infinite? Can it give, and take away again? Would not this be giving what is about to perish? which inwardly in itself is nothing, because when it perishes it becomes nothing; that which Is is not in it. But it gives what Is, or which does not cease to be; and this is eternal. In order that every man may live for ever, what is mortal in him is taken away. The mortal in him is his material body, which is taken away by its death. Thus what is immortal in him, which is his mind, is unveiled, and he then becomes a spirit in human form; his mind is that spirit. That man's mind cannot die, was seen by the sages or wise men of old; for they said, How can the mind [the *animus* or the *mens*] die, when it is able to be

wise? Few at this day know their interior idea in this; but it was that which descended from heaven into their general perception, namely, that God is Wisdom itself, of which man is the partaker, and God is immortal or eternal. As it has been given me to converse with angels, I will also say something from experience. I have conversed with those who lived many ages ago, with those who lived before the flood, and with some who lived after it, with those who lived in the time of the Lord, and with one of His Apostles, and with many who lived in later ages: they all have seemed like men of middle age, and they have said that they know not what death is, only that it is damnation. Moreover, all who have lived well, when they come into heaven come into the age that in the world is the age of their early manhood, and they remain in it for ever; those too who in the world were old men and decrepit; and women although they have been old and wrinkled, return into the flower of their age and beauty. That man after death lives for ever, is manifest from the Word, where life in heaven is called eternal life (as in Matt. xix. 29; xxv. 46; Mark x. 17; Luke x. 25; xviii. 30; John iii. 15, 16, 36; v. 24, 25, 39; vi. 27, 40, 68; xii. 50): as also life, simply (in Matt. xviii. 8, 9; John v. 40; xx. 31). The Lord also said to the disciples: *Because I live, ye shall live also* (John xiv. 19); and, concerning the resurrection, that *God is not a God of the dead but of the living*, and that they cannot die any more (Luke xx. 36, 38). Second: *Every man has been created that he may live for ever in a blessed state.* This follows as a consequence; for He who wills that man should live for ever, also wills that he should live in a state of blessedness. What would eternal life be without this? All love desires the good of the other; the love of parents desires the good of their children; the love of the betrothed and husband desires the good of his betrothed and wife; and friendship's love desires the good of friends: then what does the Divine Love not desire? And what is a

good but enjoyment? And what is Divine Good but eternal blessedness? Every good is called good from its enjoyment or its blessedness; that which is given and possessed is indeed called good, but unless it is also enjoyable it is a barren good which in itself is not good. From this it is manifest that eternal life is also eternal blessedness. This state of man is creation's end; and that only those who come into heaven are in that state, is not the Lord's fault but man's; that man is in fault, will be seen in what follows. Third: *Thus every man has been created that he may come into heaven.* This is creation's end; but that all do not come into heaven, is because they become imbued with enjoyments of hell that are opposite to the blessedness of heaven; and they who are not in the blessedness of heaven cannot enter heaven, for they do not bear it. To no one who comes into the spiritual world is permission to ascend into heaven refused; but one who is in the enjoyment of hell, while he is coming thither, is seized with palpitation of the heart and labored breathing, his life begins to fail, he is in anguish, he is in torment, and he writhes like a serpent put near the fire; this is so because opposite acts against opposite. But yet as they were born men, and thereby are in the faculty of thinking and willing, and consequently in the faculty of speaking and doing, they cannot die; and as they cannot live with any but those who are in similar enjoyment of life with themselves, they are sent away to them; therefore, they who are in the enjoyments of evil are sent to their own, and they who are in the enjoyments of good, to theirs. It is even granted every one to be in the enjoyment of his evil provided he does not infest those who are in the enjoyment of good; but as evil cannot do otherwise than infest good, for there is in evil a hatred against good, therefore, lest they should do hurt, they are removed and cast into their own places in hell, where their enjoyment is turned into what is undelightful. But this does not gain-

say the truth that man is from creation and hence is born such that he can come into heaven; for every one comes into heaven who dies in infancy, is there brought up and instructed, as a man is in the world, and by means of affection for good and truth is imbued with wisdom and becomes an angel. So, too, might it have been with the man who is brought up and instructed in the world; for there is the same in him that there is in the infant. Concerning infants in the spiritual world, see the work concerning "Heaven and Hell" (published at London in the year 1758, n. 329–345). But that the like does not take place with many in the world, is because they love the first degree of their life, which is called the natural; and they are not willing to recede from it and become spiritual; and the natural degree of life viewed in itself loves nothing but self and the world, for it coheres with the senses of the body, which also reach out to the world; while the spiritual degree of life viewed in itself loves the Lord and heaven, and also self and the world, but God and heaven as higher, principal and predominant, and self and the world as lower, instrumental and subservient. Fourth: *The Divine Love cannot but will this, and the Divine Wisdom cannot but provide it.* That the Divine Essence is Divine Love and Wisdom, has been fully shown in the treatise concerning the "Divine Love and Wisdom;" and it is also there demonstrated (n. 358–370) that in every human embryo the Lord forms two receptacles, one of Divine Love and the other of Divine Wisdom, the receptacle of Divine Love for the future will of the man, and the receptacle of Divine Wisdom for his future understanding; and that so He has endued every man with the faculty of willing good and the faculty of understanding truth. Now because man is endued with these his two faculties by the Lord, and consequently the Lord is in them as in His own with man, it is manifest that His Divine Love cannot but will that man should come into heaven, and there enjoy eternal blissful-

ness; and also that the Divine Wisdom cannot but provide for it. But because it is from His Divine Love that man should feel heavenly blessedness in himself as his own, and as this cannot take place unless man is kept in all the appearance of thinking, willing, speaking, and acting from himself, therefore He cannot lead man except according to the laws of His Divine Providence.

325. II. *Hence it is from the Divine Providence that every man can be saved; and they are saved who acknowledge God and live well.* That every man can be saved, is manifest from what has been demonstrated above. Some are of the opinion that the Lord's church is only in the Christian world, because the Lord is known there only, and the Word is only there. But still there are many who believe that the church of God is general, or extended and scattered throughout the whole world, therefore among those also who are ignorant of the Lord and have not the Word; saying that this is not their fault, and that they have not ability to overcome their ignorance, and that it is contrary to God's Love and Mercy that some should be born for hell, when yet they are men equally with others. Now as Christians (if not all of them, still many) have the belief that the church is general, which is also called a Communion, it follows that there are most general principles of the church which enter into all religions, and make the Communion. That these most general principles are the acknowledgment of God and the good of life, will be seen in the following order: 1. The acknowledgment of God makes a conjunction of God with man and of man with God; and the denial of God makes disjunction. 2. Every one acknowledges God and is conjoined with Him according to the good of his life. 3. Good of life, or to live well, is to shun evils because they are against religion. thus against God. 4. These are the general principles of all religions, by which every one can be saved.

326. But these things must be examined and demon-

strated one by one. First: *The acknowledgment of God makes a conjunction of God with man, and of man with God, and the denial of God makes separation.* Some may think that those who do not acknowledge God can be saved just as well as those who do acknowledge Him, provided they lead a moral life. They say, What does acknowledgment effect? Is it not thought, merely? Can I not easily acknowledge God when I know with certainty that He is? I have heard of Him, but I have not seen Him. Make me see Him, and I will believe. Such is the language of many who deny God, when they are allowed to reason freely with one who acknowledges God. But that the acknowledgment of God conjoins, and the denial of Him separates, will be illustrated by certain things in the spiritual world that are known to me. When any one there is thinking of another, and is wishing to speak with him, the other is forthwith presented before him; this is common there, and never fails. This is because in the spiritual world there is not distance as in the natural world, but there is only appearance of distance. Again: as thought from some cognition of another causes presence, so love from any affection for another causes conjunction; from which it results that they come together and converse in a friendly way, dwell in one house or in one society, meet often, and render services to each other. The contrary also takes place; as that one who does not love another, and still more, one who hates another, does not see or meet him, and they are distant according to the degree in which he does not love, or in which he hates; yes, if he is present, and then is mindful of the hatred, he becomes invisible. From these few things it may be evident whence comes presence, and whence conjunction in the spiritual world; namely, that presence comes from the remembrance of another with a desire to see him, and that conjunction is from affection which is of love. So it is with all things that are in the human mind; in it are things without number, and the

several particulars are there consociated and conjoined according to affections, or as one thing loves another. This conjunction is spiritual conjunction, which is like itself in things general and particular. This spiritual conjunction has its origin from the conjunction of the Lord with the spiritual world and with the natural world, in general and in particular. From which it is manifest that as far as any one recognizes the Lord, and from cognitions thinks of Him, so far the Lord is present; and as far as any one acknowledges Him from an affection of love, so far the Lord is conjoined with him: and, on the other hand, that as far as one does not recognize the Lord, the Lord is absent; and so far as one denies Him, He is separated. The effect of conjunction is, that the Lord turns man's face to Himself and then leads him; and the effect of separation is, that hell turns man's face to itself and leads him. Therefore all the angels of heaven turn their faces to the Lord as the Sun; and all the spirits of hell turn their faces away from Him. From this it is manifest what is wrought by the acknowledgment of God, and what by the denial of Him. And they who deny God in the world deny Him after death; and they become organized according to the description given above (n. 319); and the organization induced in the world remains for ever. Second: *Every one acknowledges God and is conjoined with Him according to the good of his life.* All may recognize God who know any thing from religion; they may also from knowledge or memory talk of God; and some may also think of Him from the understanding; but this, if the man does not live well, makes nothing but presence; for he can none the less turn himself away from God, and toward hell, which is done if he lives wickedly. But none can in heart acknowledge God but those who live well; according to the good of their lives the Lord turns these away from hell and toward Himself. This is because they alone love God; for they love the Divine things which are

from Him, in doing them. The Divine things which are from God, are the precepts of His law; these are God, for He is Himself His own proceeding Divine; and this [loving the Divine things which are from Him, in doing them] is to love God. Wherefore the Lord says: *He that hath My commandments and keepeth them, he it is that loveth Me; he that loveth Me not, keepeth not My commandments* (John xiv. 21, 24). For this reason the tables of the Decalogue are two, one for God and the other for man. God works continually, that man may receive what is in man's table; but if a man does not do the things which are in his table, he does not receive with acknowledgment of heart the things which are in God's table; and if he does not receive, he is not conjoined. Wherefore the two tables were so conjoined as to be one, and were called the tables of the covenant; and a covenant signifies conjunction. The reason that every one acknowledges God and is conjoined with Him according to the good of his life, is, that good of life is similar to the good which is in the Lord, and which therefore is from the Lord; wherefore, when man is in the good of life, conjunction takes place. With evil of life the contrary is the case; this rejects the Lord. Third: *Good of life, or to live well, is to shun evils because they are against religion, thus against God.* That this is good of life, or living well, is fully shown in the "Doctrine of Life for the New Jerusalem," from beginning to end. To which I will merely add, that if you do good in all abundance, — as, if you build temples, decorate them and fill them with offerings, support hospitals and asylums for the stranger, give alms every day, succor widows and orphans, if you are perseveringly attentive to the holy things of worship, yes, if you think and talk and preach about them as if from the heart, and yet do not shun evils as sins against God, all those goods are not good; they are either hypocritical or meritorious, for evil is still inwardly in them: for every one's life is in all and in each of the things which he does;

and goods become good only by the removal of evil from them. From this it is manifest, that to shun evils because they are against religion, thus against God, is to live well. Fourth: *These are the general principles of all religions, by which every one can be saved.* To acknowledge God, and not to do evil because it is against God, are the two things which make a religion to be a religion; if one of these is wanting, it cannot be called a religion; for to acknowledge God and do evil, is contradictory; also to do good and not acknowledge God; for the one is not without the other. It has been provided by the Lord that almost everywhere there should be some religion, and that in every religion there are these two principles; and it has also been provided by the Lord that every one who acknowledges God and does not do evil because it is against God, should have a place in heaven. For heaven in the complex resembles one Man, whose life or soul is the Lord; in that heavenly Man are all things which are in a natural man, with a difference such as there is between heavenly and natural things. It is known that in man there are not only forms organized of blood-vessels and nervous fibres, which are called viscera, but also skins, membranes, tendons, cartilages, bones, nails, and teeth. These latter are alive in a less degree than the organized forms themselves to which they are subservient as ligaments, coverings, and supports. The heavenly Man that is heaven, in order to comprise all these things, cannot be composed of men of a single religion, but of men of many religions; therefore all who make those two universal principles of the church to be of their life, have a place in that heavenly Man, that is, in heaven, and enjoy happiness in their degree. But of these things more may be seen above (n. 254). That these two are primary in every religion, may be evident from the fact that they are what the Decalogue teaches; and that was the first of the Word, was promulgated by Jehovah by a living voice from Mount Sinai, and written by the finger

of God on two tables of stone; and then being placed in the ark, it was called Jehovah, and it made the holy of holies in the tabernacle, and the shrine in the temple at Jerusalem; and all things there were holy from it alone; besides other things from the Word concerning the Decalogue in the ark, which are adduced in the "Doctrine of Life for the New Jerusalem" (n. 53–61); to which I will add the following: It is known from the Word that the ark in which were the two tables on which the Decalogue was written, was taken by the Philistines and placed in the house of Dagon in Ashdod, and that Dagon fell to the earth before it, and that afterward his head torn from the body, together with the palms of the hands, lay upon the threshold of the house; and that the people of Ashdod and Ekron, to the number of many thousands, were smitten with emerods on account of the ark, and their land laid waste by mice; also that the Philistines, by the advice of the lords of their nation, made five golden emerods and five golden mice, and a new cart, and placed the ark upon it, and near the ark the golden emerods and mice; and by means of two cows which lowed in the way before the cart, they sent back the ark to the children of Israel, by whom the cows and the cart were offered in sacrifice (1 Sam. v., and vi.). It shall now be told what all these things signified. The Philistines signified those who are in faith separate from charity; Dagon represented that religious system; the emerods with which they were smitten signified natural loves, which when separate from spiritual love are unclean; and the mice signified the devastation of the church by the falsifications of truth; the new cart upon which they sent back the ark, signified new doctrine, but natural, for in the Word the *chariot* signifies doctrine from *spiritual* truths; the cows signified good natural affections; the emerods of gold signified natural loves purified and made good; the golden mice signified the vastation of the church removed by good, for in the Word gold signifies good; the lowing

of the cows on the way, signified the difficult conversion of the lusts of the evil of the natural man into good affections; that the cows, together with the cart, were offered as a whole burnt-offering, signified that so the Lord was propitiated. These are the things which are meant spiritually by those historical statements. Join them together in a single sentence, and make the application. That by the Philistines were represented those who are in faith separate from charity, may be seen in the "Doctrine of the New Jerusalem concerning Faith" (n. 49–54); and that the ark, from the Decalogue enclosed therein, was the holiest thing of the church, may be seen in the "Doctrine of Life for the New Jerusalem" (n. 53–61).

327. III. *Man himself is in fault if he is not saved.* Every rational man, as soon as he hears it, acknowledges the truth, that evil cannot flow forth from good, nor good from evil, because they are opposites; consequently, that from good there flows forth nothing but good, and from evil nothing but evil. When this truth is acknowledged, this also is acknowledged, that good can be turned into evil, not by a good but by an evil recipient; for every form turns into its own quality that which flows into it, as may be seen above (n. 292). Now as the Lord is Good in its very essence, or Good itself, it is manifest that evil cannot flow forth from Him, nor be produced by Him, but that the good can be turned into evil by the recipient subject whose form is a form of evil. Such a subject is man as to his proprium [*ownhood*]. This continually receives good from the Lord, and continually turns it to the quality of its own form, which is a form of evil. It follows from this, that man is in fault if he is not saved. Evil is indeed from hell; but as a man receives it therefrom as his, and thereby appropriates it to himself, it is therefore the same whether evil is said to be from the man or from hell. But whence comes the appropriation of evil, even till at last a religion perishes, shall be told in this order: 1. In

process of time every religion decreases and is consummated. 2. Every religion decreases and is consummated by the inversion of God's image in man. 3. This comes to pass from the continual increase of hereditary evil in successive generations. 4. Still it is provided by the Lord that every one can be saved. 5. It is provided also that a new church should succeed in place of the former devastated church.

328. But these points are to be demonstrated in their series. First: *In process of time every religion decreases and is consummated.* On this earth there have been many churches, one after another; for wherever the human race is, there is a church; for heaven, which is the end of creation, is from the human race, as demonstrated above; and no one can come into heaven unless he is in the two universal principles of the church, which are to acknowledge God and to live well, as shown just above (n. 326). It thence follows that on this earth there have been churches from the most ancient time even to the present. These churches are described in the Word, but not historically, excepting the church of Israel and Judah; before which, nevertheless, there were others, and these are there described only by names of nations and persons, and by a few particulars concerning them. The Most Ancient Church, which was the first, is described by Adam and his wife Eve. The church that followed, which is to be called the Ancient Church, is described by Noah and his three sons, and by their posterity. This was large, and extended through many kingdoms of Asia, — the land of Canaan on both sides of the Jordan, Syria, Assyria, and Chaldea, Mesopotamia, Egypt, Arabia, Tyre, and Sidon. Among these was the old Word, of which in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 101–103). That this church was in those kingdoms, is evident from various things which are said of them in the prophetical parts of the Word. But this church was changed in a notable manner by Heber, from whom arose

the Hebrew Church. In this church worship by sacrifices was first instituted. From the Hebrew church was born the church of Israel and Judah; but this was solemnly instituted for the sake of the Word, which was there to be written out. These four churches are meant by the statue seen by Nebuchadnezzar in a dream, the head of which was of pure gold, the breast and arms of silver, the belly and thighs of brass, and the legs and feet of iron and clay (Dan. ii. 32, 33). Nor is any thing else meant by the golden, the silver, the brazen, and the iron ages, mentioned by ancient writers. The Christian church, as is well known, succeeded the Jewish. It may also be seen from the Word that all these churches in process of time decreased even to the end, which is called the consummation. The consummation of the Most Ancient Church, which took place through their eating from the tree of knowledge (by which is signified the pride of their own intelligence), is described by the flood. The consummation of the Ancient Church is described by the various devastations of the nations, treated of both in the historical and in the prophetic parts of the Word, especially by the expulsion of the nations from the land of Canaan by the children of Israel. The consummation of the Church of Israel and Judah is meant by the destruction of the temple at Jerusalem, and by the carrying away of the people of Israel into perpetual captivity, and of the Jewish nation into Babylonia; and again by the second destruction of the temple and at the same time of Jerusalem, and the dispersion of that nation; which consummation is foretold in the prophets in many places (as in Daniel ix. 24–27). But the gradual devastation of the Christian Church until its end, is described by the Lord in Matthew xxiv., in Mark xiii., and in Luke xxi.; but its very consummation, in the Apocalypse. From this it may be manifest that a church in process of time decreases, and is consummated; thus, also, a religion. Second: *Every religion decreases and is consummated by the inversion of God's image*

in man. It is known that man was created into the image of God, after the likeness of God (Gen. i. 26); but it shall be told what the image of God is, and what the likeness of God is. God alone is Love and Wisdom; man was created that he may be a receptacle of both; that his will may be a receptacle of the Divine Love, and that his understanding may be a receptacle of the Divine Wisdom. That these two receptacles are from creation in man, and that they make the man, and that they also are formed in every one in the womb, is shown above. Therefore man's being an image of God means that he is a recipient of the Divine Wisdom; his being a likeness of God means that he is a recipient of the Divine Love; wherefore, the receptacle which is called the understanding is an image of God, and the receptacle which is called the will is a likeness of God. Therefore as man has been created and formed that he may be a receptacle, it follows that he has been created and formed that his will may receive love from God, and that his understanding may receive wisdom from God; man also receives these while he acknowledges God and lives according to His commandments, but in a greater or less degree as from religion he has knowledge of God and of the commandments, and thus as he knows truths; for truths teach what God is and how He is to be acknowledged, also what the commandments are, and how man is to live according to them. The image of God and the likeness of God have not been destroyed in man, but they are as if destroyed: for they remain implanted in his two faculties which are called liberty and rationality, which have been frequently treated of above; they became as if destroyed, when man made the receptacle of Divine Love, which is his will, the receptacle of the love of self, and the receptacle of Divine Wisdom, which is his understanding, the receptacle of his own intelligence. By this means he inverted the image and likeness of God, for he turned these receptacles away from God, and turned them round

to himself; thus they have been closed above and opened below, or have been closed in front and opened behind; when yet by creation they were opened before and closed behind. And when they have been thus opened and closed inversely, the receptacle of love or the will receives influx from hell, or from its proprium; and likewise the receptacle of wisdom, or the understanding. From this there has sprung up in the churches a worship of men in place of the worship of God, and worship from doctrines of falsity in place of worship from doctrines of truth; the latter from their own intelligence, the other from the love of self. It is therefore manifest that in process of time a religion decreases and is consummated by the inversion of the image of God in man. Third: *This comes to pass from the continual increase of hereditary evil in successive generations.* It was stated and shown above that hereditary evil is not from Adam and his wife Eve by their eating from the tree of knowledge, but that it is successively derived and is transplanted by parents into their offspring, and so by continual increase grows worse in successive generations. When evil thereby grows worse among many, from itself it spreads evil to more; for there is in all evil a lust of seducing, which burns from rage against good in some; hence the contagiousness of evil. When in the church this has taken possession of the rulers, the directors, and the defenders of the standard, the religion becomes perverted, and the means of cure which are truths become corrupted by falsification. From these there is now a gradual vastation of good and desolation of truth in the church, even to the consummation of it. Fourth: *Still it is provided by the Lord that every one can be saved.* It is provided by the Lord that everywhere there should be a religion; and that in every religion there should be the two essentials of salvation, which are, to acknowlege God, and not to do evil because it is against God. All other things which are of the understanding and thus of thought, which

are called matters of faith, are provided for every one according to his life, for they are accessories of the life; and if they precede, still they do not receive life at an earlier period. It is also provided that all who have lived well and have acknowledged God are instructed after death by angels; and then they who in the world were in these two essentials of religion, accept the truths of the church such as they are in the Word, and acknowledge the Lord as the God of heaven and the church; and this they receive more easily than Christians who have brought with them from the world an idea of the Lord's Human separated from His Divine. It has also been provided by the Lord that all who die in infancy should be saved, wherever born. There is also given to all men after death ample means of amending the life, if possible; they are instructed and led by the Lord through angels; and as they then know that they are living after death, and that there is a heaven and a hell, they at first receive truths; but they who in the world have not acknowledged God and shunned evils as sins, soon weary of truths and recede; and they who have acknowledged them with the lips but not with the heart are like the foolish virgins who had lamps but no oil, and who begged for oil of others, and also went away and bought, and yet were not admitted to the wedding. Lamps signify truths of faith, and oil signifies the good of charity. From this it may be evident that the Divine Providence is that it may be possible for every one to be saved, and that man is himself in fault if he is not saved. Fifth: *It is provided also that a new church should succeed in place of the former devastated church.* It has been the case from the earliest times, that a new church has followed when a former church has been devastated. The Ancient Church succeeded the Most Ancient; after the Ancient Church followed the Israelitish or Jewish; after it, the Christian. It is foretold in the Apocalypse that after this, too, is to follow a new church, which is there meant by the New Jerusalem de

scending out of heaven. The reason why the Lord is providing a new church to follow in place of the former devastated church, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 104–113).

329. IV. *Thus all have been predestined to heaven, and no one to hell.* That the Lord casts no one to hell, but that the spirit casts himself thither, is shown in the work on "Heaven and Hell" (published at London in 1758, n. 545-550). This takes place with every evil and impious person after death, and in like manner with the evil and impious man in the world, with the difference that in the world he can be reformed, and may embrace and be imbued with the means of salvation, but not after his departure from the world. The means of salvation have relation to these two points, that evils must be shunned because they are contrary to the Divine laws in the Decalogue, and in order that it may be acknowledged that God is. This can be done by every one, provided he does not love evils; for the Lord is continually flowing into his will with power that he may be able to shun evils, and into his understanding with power that he may be able to think that God is; but still no one can do the one unless at the same time he does the other; the two are conjoined like the two tables of the Decalogue, one of which is for the Lord, and the other for man. The Lord from His table enlightens every man, and gives him power; but man receives the power and enlightenment so far as he does the things commanded in his table; before this, the two appear as if lying one upon the other, and sealed together; but as man does the things commanded in his table, they are unsealed and opened. What at this day is the Decalogue but as a little book or writing sealed up, and opened only in the hands of infants and children? Say to any one somewhat advanced in age, Do not do this, because it is contrary to the Decalogue, — and who listens? But if you say, Do not do this, because it is contrary to the Divine laws, — he may listen to this;

when, nevertheless, the commandments of the Decalogue are the Divine laws themselves. The trial was made with many in the spiritual world, and when the Decalogue or catechism was mentioned they rejected it with contempt; this was because the Decalogue in its second table, which is man's, teaches that evils are to be shunned; and he who does not shun them (whether from impiety or from the religious tenet that works profit nothing, but only faith), hears the Decalogue or catechism mentioned with some degree of contempt, as if he heard some book for little children named, which is no longer of any use to him. These things have been said that it may be known that a knowledge of the means whereby he may be saved is not wanting to any one, nor the power, if he wishes to be saved. From which it follows that all were predestined to heaven and no one to hell. But since with some there has prevailed a belief concerning predestination to non-salvation, which is damnation, and as this belief is hurtful, and cannot be dispelled unless reason also sees the madness and cruelty in it, it must therefore be treated of, and in this order: 1. Any predestination except to heaven, is contrary to the Divine Love and its infinity. 2. Any predestination except to heaven, is contrary to the Divine Wisdom and its infinity. 3. That only those who were born within the church are saved, is an insane heresy. 4. That any of the human race have been damned from predestination, is a cruel heresy.

330. But that it may be apparent how hurtful is the belief in predestination as generally understood, these four propositions must be taken up and proved. First: *Any predestination except to heaven is contrary to the Divine Love, which is infinite.* That Jehovah or the Lord is Divine Love, and that He is infinite and the *Esse* of all life, — also that man was created into the image of God after the likeness of God, — has been demonstrated in the treatise concerning the "Divine Love and Wisdom;" and as every man is

formed by the Lord in the womb into that image after that likeness, as has also been demonstrated, it follows that the Lord is the Heavenly Father of all men, and that men are His spiritual children; Jehovah or the Lord is also called Father in the Word, and men are there called His children; wherefore he says: *Call no man your father upon the earth, for One is your Father, Who is in the heavens* (Matt. xxiii. 9); which means that He alone is the Father as to life, and that the earthly father is the father only as to life's covering, which is the body; wherefore in heaven no other father is named than the Lord. That men who do not pervert that life are said to be His sons and born of Him, is also manifest from many passages in the Word. It may hence be evident that the Divine Love is in every man, evil as well as good; consequently, that the Lord Who is Divine Love cannot do with them otherwise than as a father on the earth does with his children; and infinitely more, because the Divine Love is infinite; and again, that He cannot withdraw from any one, because every one's life is from Him. He seems to withdraw from the evil; but the evil withdraw from Him, while He from love still leads them. Wherefore the Lord says: *Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. Or what man is there of you, who if his son ask bread will he give him a stone? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father Who is in the heavens give good things to them that ask Him?* (Matt. vii. 7–11). And elsewhere, that *He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Matt. v. 45). It is also known in the church that the Lord wills the salvation of all, and the death of no one. From these things it may be seen that any predestination except to heaven is contrary to the Divine Love. Second: *Any predestination except to heaven is contrary to the Divine Wisdom, which is infinite.* The Divine Love by its own Divine Wisdom

provides the means whereby every man may be saved; wherefore to say that there is any predestination except to heaven, is to say that it cannot provide the means by which there is salvation; when yet all have the means, as shown above, and they are from the Divine Providence which is infinite. But that there are those who are not saved, is because the Divine Love wills that man should feel the happiness and blessedness of heaven in himself; for otherwise it would not be heaven to him; and this cannot be unless [the Divine Love wills] that it should appear to man that he thinks and wills from himself; for without this appearance nothing would be appropriated to him, nor would he be man. For the sake of this is the Divine Providence, which is of the Divine Wisdom from the Divine Love. But this does not gainsay the truth that all are predestined to heaven and none to hell; but if the means were wanting, it would. But that the means of salvation have been provided for every one, and that heaven is such that all who live well, of whatever religion they may be, have a place there, was demonstrated above. Man is like the earth which produces fruits of every kind; from which faculty earth is earth; that it also produces bad fruits, does not preclude the ability to produce good fruits too; but if it had never had ability to produce any thing but bad fruits, this would preclude it. Man is also like an object which variegates in itself the rays of light; if it presents only unpleasing colors, the light is not the cause of this; the rays of light may also be variegated in pleasing colors. Third: *That only those who were born within the church are saved, is an insane heresy.* Those born out of the church are men equally with those born within it, are from a like heavenly origin, and are equally living and immortal souls. They also have a religion from which they acknowledge that God is, and that they must live well; and he who acknowledges God and lives well, becomes spiritual in his degree, and is saved, as shown above. It is said that they

have not been baptized; but baptizing saves none but those who are being spiritually washed, that is, who are being regenerated; for baptism is for a sign and a memorial of this. It is said that the Lord is not known to them, and without the Lord there is no safety. No one is safe because the Lord is known to him, but because he lives according to His commandments; and the Lord is known to every one who acknowledges God, for He is the God of heaven and earth, as He teaches (Matt. xxviii. 18, and elsewhere). And furthermore, they who are without the church have the idea of God as a Man, more than Christians; and they who have the idea of God as a Man and live well are accepted by the Lord; they also acknowledge God, one in Person and Essence, as Christians do not. They also think of God in their life, for they make evils to be sins against God; and they who do this, think of God in their life. Christians have precepts of religion from the Word; but there are few who draw from it any precepts of life. The Papists do not read it; and the Reformed who are in faith separate from charity pay no attention to what relates to life in it, but only to what relates to faith; and yet the whole Word is nothing but Doctrine of Life. Christianity is only in Europe; Mohammedanism and Gentilism are in Asia, in the Indies, in Africa, and America; and the human race in these parts of the globe is ten times more numerous than in the Christian portion; and in the latter there are few who place religion in the life. What more insane belief can there be, therefore, than to hold that only these latter are saved, and the former condemned, and that man has heaven from birth and not from the life? Wherefore the Lord says: *I say unto you that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of the heavens; but the children of the kingdom shall be cast out* (Matt. viii. 11, 12). Fourth: *That any of the human race have been damned from predestination, is a cruel heresy.* For

it is cruel to believe that the Lord, who is Love itself and Mercy itself, suffers such a vast multitude of men to be born for hell, or that so many myriads of myriads are born damned and doomed, that is, are born devils and satans; and that He does not from His Divine Wisdom provide that they who live well and acknowledge God should not be cast into eternal fire and torment. He is still the Lord, the Creator and Saviour of all; and He alone leads all, and wills not the death of any; it is therefore cruel to believe and think that so great a multitude of nations and peoples, under His auspices and oversight, was from predestination handed over as a prey to the devil.

THE LORD CANNOT ACT CONTRARY TO THE LAWS OF THE DIVINE PROVIDENCE, BECAUSE TO ACT CONTRARY TO THEM WOULD BE TO ACT CONTRARY TO HIS DIVINE LOVE AND CONTRARY TO HIS DIVINE WISDOM, THUS CONTRARY TO HIMSELF.

331. In the "Angelic Wisdom concerning the Divine Love and Wisdom" it is shown that the Lord is Divine Love and Wisdom, and that these two are *Esse* itself and Life itself, from which every thing is and lives; and it is also shown that what is similar proceeds from Him, as also that the proceeding Divine is Himself. Among the things which proceed, the Divine Providence is primary; for this is continually in the end for the sake of which the universe was created; the operation and progress of the end through means is what is called the Divine Providence. Now because the proceeding Divine is Himself, and the Divine Providence is the primary which proceeds, it follows that to act contrary to the laws of His Divine Providence is to act contrary to Himself. It may also be said that the Lord is Providence, as it is said that God is Order; for the Divine Providence is Divine Order primarily compassing the salvation of men; and as there is no order without

laws, for laws make it, and every law derives from order that it is order also, it thence follows that as God is Order He is also the Law of His Order; so, too, it must be said of the Divine Providence, that as the Lord is His own Providence, He is also the Law of His Providence. It is manifest from this that the Lord cannot act contrary to the laws of His Providence, for to act against them would be to act contrary to Himself. Furthermore, there is no operation but upon a subject, and this through means; operation except upon a subject, and upon it through means, is not possible. The subject of the Divine Providence is man; the means are the Divine truths by which man has wisdom, and the Divine goods by which he has love. The Divine Providence through these means works for its end, which is man's salvation; for he who wills an end, wills the means also; wherefore, when he who wills is working for the end, he works for it by means. But these things will become more evident, when examined in the following order: I. The operation of the Divine Providence to save man begins at his birth, and continues even to the end of his life, and afterward for ever. II. The operation of the Divine Providence continually goes on by means, from pure mercy. III. Instantaneous salvation from immediate mercy is not possible. IV. Instantaneous salvation from immediate mercy is the fiery flying serpent in the church.

332. I. *The operation of the Divine Providence to save man begins at his birth, and continues even to the end of his life, and afterward for ever.* It was shown above that a heaven from the human race is the very end of the creation of the universe, and that this end in its working and its course is the Divine Providence for the salvation of men; and that all things exterior to man, and which are serviceable for his use, are secondary ends of creation, — in short, those which refer themselves to what are of the three kingdoms, the animal, the vegetable, and the mineral. When the things which are in these proceed constantly according

to the laws of Divine Order established in the first creation, how then is it impossible for the primary end, which is the salvation of the human race, to proceed constantly according to the laws of its order, which are the laws of the Divine Providence? Only examine a fruit tree; does it not first have birth as a slender shoot from a little seed, and does it not afterward gradually grow to a stalk, and spread forth branches, which are covered with leaves, and then put forth blossoms, and bring forth fruit, depositing therein new seeds by which it provides for its perpetuity? A similar process takes place with every shrub, and with every herb of the field. Do not all things and every single thing in them proceed constantly and wonderfully from end to end according to the laws of their order? Why not the primary end likewise, which is a heaven from the human race? Can there be any thing in its progress which does not go on most constantly according to the laws of the Divine Providence? As there is a correspondence between man's life and the growth of a tree, let an analogy or comparison be drawn between them: Man's infancy is comparatively like a tree's tender shoot sprouting from the seed, out of the ground; his childhood and youth are like that shoot growing into a stalk with its little branches; the natural truths with which every one is first imbued, are like the leaves with which the branches are covered (leaves in the Word signify nothing else); the things connected with man's initiation into the marriage of good and truth, or the spiritual marriage, are like the blossoms which the tree produces in the spring time; spiritual truths are the petals of those flowers; the earliest [productions] of the spiritual marriage are like the rudimentary forms of fruit; spiritual goods which are the goods of charity, are like fruit; they are also signified by fruit in the Word; the procreations of wisdom from love are like seeds, by which procreations man becomes like a garden and a paradise. Man is also described in the Word by a tree; and his wisdom from love,

by a garden; the garden of Eden signifies nothing else. Man is indeed a bad tree from the seed; but still there may be a grafting or budding with twigs taken from the tree of life, whereby the sap drawn from the old root is turned into sap making good fruit. This comparison has been drawn that it may be known that when there is so constant a progression of the Divine Providence in the growth and regeneration of trees, it must by all means be constant in the reformation and regeneration of men, who are of much more value than trees, according to these words of the Lord: *Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; if then God so clothe the grass, which is to-day in the field and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith* (Luke xii. 6, 7, 25–28).

333. The operation of the Divine Providence to save man is said to begin at his birth and to continue even to the end of his life. In order to understand this, it must be known that the Lord sees of what quality the man is, and foresees what he wishes to be, thus what he is to be; and that he may be a man and therefore immortal, the freedom of his will cannot be taken away, as frequently shown before. Wherefore the Lord foresees his state after death, and provides for it, from his birth even to the end of life. With the evil, He provides by permitting and by continually withdrawing them from evils; but with the good, He provides by leading to good. Thus the Divine Providence is continually in the work of saving men; but no more can be saved than are willing to be saved, and they wish to be saved who acknowledge God and are led by Him; and they do not wish it, who do not acknowledge

God and who lead themselves; for these do not think about eternal life and salvation, but the others do. The Lord sees this, and still He leads them, and leads according to the laws of His Divine Providence, contrary to which laws He cannot act, since to act contrary to them would be to act contrary to His Divine Love and contrary to His Divine Wisdom, which is to act against Himself. Now as the Lord foresees the states of all after death, and also foresees the places in hell of those who are not willing to be saved, and the places in heaven of those who wish to be saved, it follows, as was said, that for the evil He provides their places by permitting and by withdrawing, and for the good by leading; and unless this were done continually, from every one's birth until the end of his life, heaven would not continue to exist, nor hell; for without that Foresight and at the same time Providence, neither heaven nor hell would be any thing but confusion. That his place has been provided for every one by the Lord from foresight, may be seen above (n. 202, 203). This may be illustrated by a comparison: If the hurler of the javelin or the marksman should aim at a target back of which a straight line stretches a mile, and if he should in the slightest degree err in his aim, the javelin or the ball keeping on to the end of the mile would depart very far from the line. So would it be if the Lord did not every least moment of time regard the eternal in foreseeing and providing every one's place after death. But this is done by the Lord, because all the future is present to Him, and all the present is to Him eternal. That the Divine Providence in all which it does regards the infinite and eternal, may be seen above (n. 46–69, 214, and subsequent numbers).

334. The operation of the Divine Providence is also said to continue for ever, since every angel is perfecting in wisdom for ever; but each according to the degree of the affection of good and truth in which he was when he left the world. It is this degree which is becoming perfect for

ever; whatever is beyond that degree is without the angel, and not within him; and that which is without him cannot be perfected within him. This is meant by the *good measure, pressed down, and shaken together, and running over*, which shall be given into the bosom of those who forgive and give to others (Luke vi. 37, 38), that is, who are in the good of charity.

335. II. *The operation of the Divine Providence continually goes on by means, from pure mercy.* There are means and modes of the Divine Providence. Its means are the means from which man becomes man and is perfected as to understanding and will; its modes are the modes by which these things are done. The means from which man becomes man and is perfected as to the understanding, are called by the common term truths; which in the thought become ideas, and in the memory are called realities; in themselves they are cognitions, from which are sciences. All these means viewed in themselves are spiritual; but as they are in natural things, from their covering or clothing they appear as natural, and some of them as material. These means are infinite in number and infinite in variety; they are more and less simple and compound, also more and less imperfect and perfect. There are means for forming and perfecting natural civil life, for forming and perfecting rational moral life, and also for forming and perfecting heavenly spiritual life. These means follow in succession, one kind after another, from infancy even to the last period of man's life, and after this to eternity; and as they follow in their growth, so the prior become the means of those that come after, since they enter into every formation as mediate causes; for from these, every effect or every conclusion is efficient and therefore becomes a cause. Thus the posterior successively become means; and as this process goes on for ever, there is no postreme or ultimate which is the close. For as the eternal is without end, so the wisdom which in-

creases to eternity is without end. If there were an end to wisdom in a wise person, the enjoyment of his wisdom would perish, which consists in the perpetual multiplication and fructification of wisdom; thus would perish his life's enjoyment; and in its place would succeed the enjoyment of glory, in which enjoyment alone there is not heavenly life; the wise man then becomes like a youth no more, but like an old man, and finally like one decrepit. Although the wisdom of a wise man increases for ever in heaven, there is still no such approximation of angelic wisdom to the Divine Wisdom that it can touch it; comparatively as a straight line drawn about the hyperbola is said to approximate continually and never touch; and as is said concerning squaring the circle. From this it may be evident what is meant by the means whereby the Divine Providence operates in order that man may be man, and that he may be perfected as to the understanding; and that these means are called by the common term truths. The means whereby man is formed and perfected as to the will, are of equal number; but these are called by the common term goods; from these the man has love, but from the others he has wisdom. Their conjunction makes the man, for such as the conjunction is, such is the man. This conjunction is what is called the marriage of good and truth.

336. But the modes by which the Divine Providence operates upon the means and by the means, to form man and to perfect him, are also infinite in number and infinite in variety; as numerous as the operations of the Divine Wisdom from the Divine Love to save man; thus as numerous as the operations of the Divine Providence according to its laws, which have been treated of above. That these modes are most secret, was illustrated above by the operations of the soul upon the body, concerning which man knows so little that his knowledge is scarcely any thing; as how the eye, ear, nose, tongue, and skin

feel; and how the stomach digests, the mesentery elaborates the chyle, and the liver the blood; how the pancreas and spleen purify the blood, the kidneys separate it from impure humors, the heart collects and distributes it, the lungs clarify it; and how the brain sublimates the blood and vivifies it anew; besides innumerable other things, all of which are secrets into which scarcely any knowledge can enter. It is manifest from this that still less can there be entrance into the secret operations of the Divine Providence; it is enough that its laws are known.

337. The Divine Providence does all things from pure mercy, because the Divine Essence is pure Love, and it is this which operates by the Divine Wisdom; and it is this operation that is called the Divine Providence. This pure love is pure mercy, for these reasons: 1. It operates with all men throughout the whole world, who are such that they can do nothing from themselves. 2. It operates equally with the evil and unjust, and with the good and just. 3. It leads the former in hell, and rescues them from it. 4. It there perpetually strives with them, and fights for them against the devil, that is, against the evils of hell. 5. It came into the world on this account, and underwent temptations even to the last of them, which was the passion of the cross. 6. It continually acts with the unclean to make them clean, and with the insane to make them sane; thus it labors continually from pure mercy.

338. III. *Instantaneous salvation from immediate mercy is not possible.* It is shown in the foregoing numbers that the operation of the Divine Providence to save man, begins at his birth and continues until the end of his life, and afterwards for ever; also that this operation continually goes on by means, from pure mercy. From these things it follows that neither is there instantaneous salvation nor immediate mercy. But because many who think nothing from the understanding concerning the things of the church or of religion believe that they are saved from immediate

mercy, and therefore that salvation is instantaneous, and as this is nevertheless contrary to the truth, and is moreover a hurtful belief, it is important that it should be considered in its order: 1. The belief concerning instantaneous salvation from immediate mercy has been taken from man's natural state. 2. This belief is from ignorance of the spiritual state, which is altogether different from the natural. 3. The doctrines of all the churches in the Christian world, viewed interiorly, are opposed to instantaneous salvation from immediate mercy; but still the external men of the church establish it. First: *The belief concerning instantaneous salvation from immediate mercy has been taken from man's natural state.* The natural man from his state knows not but that heavenly joy is like worldly joy, and that it flows in and is received in a similar manner; for example, that it is like the state of a poor man who becomes rich, and so passes from the sad state of want into a happy state of opulence; or like that of one who is of low standing, and who becomes honored, and so passes from contempt to glory; or like that of one who goes from a house of mourning to the joy of a wedding. Because these states may be changed in a day, and there is no different idea of man's state after death, it is manifest whence comes the belief in instantaneous salvation from immediate mercy. In the world, also, many may be together in one company and in one civil society, and may be joyful together, and yet all differ in minds [*animus*]; this takes place in the natural state. The reason is, that the external of one man can be accommodated to another's external, however unlike their internals may be. From this natural state also the conclusion is drawn that salvation is merely admission among the angels and into heaven, and that the admission takes place from immediate mercy. Wherefore it is also believed that heaven can be given to the evil as well as to the good, and that then their consociation is like that in the world, with the difference that it is full of joy.

Second: *This belief is from ignorance of the spiritual state, which is altogether different from the natural.* The spiritual state, which is that of man after death, has been treated of above in many places; and it has been shown that every one is his own love, and that no one can live with any but those who are in similar love; and that if he comes among others he cannot breathe his own life. It is from this that every one after death comes into the society of his own, or of those who are in similar love, and that he recognizes these as relatives and as friends; and what is wonderful, when he meets them and sees them, it is as if he had been acquainted with them from infancy; it is spiritual relationship and friendship which causes this. Yes, more: no one in a society can dwell in any home but his own; every one in the society has his home, which he finds made ready for him when he first enters the society. He may be in company with others outside of his home, but still he cannot stay anywhere but in his home. And still more: no one can sit anywhere but in his own place, in the apartment of another; if he sits elsewhere, he becomes like one who has no command of his mind and is dumb; and what is wonderful, every one when he enters a room knows his own place. The same takes place in temples, and also when they are gathered in public assemblies. It is manifest from these things, that the spiritual state is wholly different from the natural, and is such that no one can be anywhere but where his reigning love is; for his life's enjoyment is there; and every one wishes to be in his life's enjoyment; and a man's spirit cannot be elsewhere, because this enjoyment makes his life, yes, his very breathing, as also the motion of his heart. In the natural world it is different. In this world a man's external has from infancy been thoroughly taught to simulate in face, word, and gesture, enjoyments other than those which are of his internal. Wherefore from man's state in the natural world a conclusion cannot be formed as to his state after death; for every one's state

after death is the spiritual, which is, that he cannot be anywhere but in the enjoyment of his love, which enjoyment he prepared for himself in the natural world by his life. It may be clearly evident from this, that no one can be admitted into the enjoyment of heaven (which is called by the common term heavenly joy), who is in the enjoyment of hell; or, what is the same, no one who is in the enjoyment of evil can be introduced into the enjoyment of good: which conclusion may be still more clearly drawn from this, that after death no one is forbidden to ascend into heaven; the way is shown him, opportunity is given him, and he is admitted; but when he comes into heaven, and draws-in its enjoyment with his breath, he begins to suffer pain in the breast, to be tortured at the heart, to feel as if consciousness would leave him, while he writhes like a serpent brought near the fire; and, with the face turned away from heaven and toward hell, he flees precipitately, nor does he rest till in the society of his love. Evidently, therefore, no one comes into heaven from immediate mercy; consequently, to come into heaven is not merely to be admitted, as many in the world suppose; nor is there instantaneous salvation, for this supposes immediate mercy. There were some who in the world believed in instantaneous salvation from immediate mercy; and when they became spirits, they wished that their infernal enjoyment, or the enjoyment of evil, should be transmuted, by Divine omnipotence and at the same time Divine mercy, into heavenly enjoyment or the enjoyment of good; and because they were so desirous, it was permitted that it should be done by angels, who then removed their infernal enjoyment. But then, because this was the enjoyment of their life's love, consequently their life, they lay as if dead, deprived of all sense and all motion; nor was it possible to breathe into them any other life than their own; because all things of their mind and body, which had been turned backward, could not be reversed. They were therefore re-

suscitated by the admission of the enjoyment of their life's love. After this they said that in that state they interiorly felt something dreadful and horrible, which they did not wish to divulge. Wherefore it is said in heaven that it is easier to change an owl into a turtle-dove, or a serpent into a lamb, than any infernal spirit into an angel of heaven. Third: *The doctrines of the churches in the Christian world, viewed interiorly, are opposed to instantaneous salvation from immediate mercy; but still the external men of the church establish it.* The doctrines of all churches, viewed interiorly, teach life. What church is there, the doctrine of which does not teach that man ought to examine himself, see and acknowledge his sins, confess them, repent, and then live a new life? Who is admitted to the Holy Communion without this admonition and instruction? Make inquiry, and you will be convinced. What church is there, the doctrine of which is not founded on the precepts of the Decalogue? and the precepts of the Decalogue are precepts of life. What man of the church is there, in whom there is any thing of the church, who does not acknowledge, as soon as he hears it, that he who lives well is saved, and he who lives wickedly is condemned? Therefore in the Athanasian Creed (which is also the doctrine received in the whole Christian world), it is stated, "That the Lord will come to judge the living and the dead; and then they who have done good will enter into life eternal, and they who have done evil into eternal fire." From which it is manifest that the doctrines of all churches, viewed interiorly, teach life; and because they teach life, they teach that salvation is according to the life; and the life of a man is not breathed into him in a moment, but is formed successively, and is reformed as man shuns evils as sins; consequently, as he gains a knowledge of what sin is, recognizes and acknowledges it, and as he does not will it, and therefore desists from it; also as he gains a knowledge of those means which have relation to a cognition of

God. By these and by the others man's life is formed and reformed; and they cannot in a moment be poured in; for hereditary evil must be removed, which is in itself infernal; and in its place good must be implanted, which in itself is heavenly. From his hereditary evil man may be compared as to the understanding to an owl, and as to the will to a serpent; and when reformed he may be compared as to the understanding to a dove, and as to the will to a sheep. Therefore instantaneous reformation and salvation thereby would be comparatively like the instantaneous conversion of an owl into a dove, and of a serpent into a sheep. Who that has any knowledge of man's life does not see that this is not possible, unless the nature of the owl and the serpent is removed, and the nature of the dove and the sheep implanted? It is also known that every intelligent man can become more intelligent, and every wise man wiser, and that intelligence and wisdom may grow in man, and with some do grow from infancy until the end of life, and that man is thus continually perfecting. Why not spiritual intelligence and wisdom still more? This ascends above natural intelligence and wisdom by two degrees; and when it ascends it becomes angelic, which is ineffable. That this increases for ever with the angels, was stated above. Who cannot comprehend, if he will, that it is impossible for that which is for ever perfecting, to be made in an instant perfect?

339. It is now manifest from these things, that all who from the life think concerning salvation, do not think of any instantaneous salvation from immediate mercy; but they think concerning the means of salvation, into which and through which the Lord operates according to the laws of His Divine Providence, thus by which man is led by the Lord from pure mercy. But they who do not think from the life concerning salvation, suppose an instantaneousness in salvation and an immediateness in mercy; as they do who separate faith from charity (and charity is life); they

also suppose an instantaneousness in faith, and if not before, at the closing hour of death. And they also do this who believe the remission of sins without repentance to be an absolution from sins and thus salvation, and go to the Holy Supper; also they who trust in the indulgences of the monks, and in their prayers for the dead, and in the dispensations they grant from the power they claim over the souls of men.

340. IV. *Instantaneous salvation from immediate mercy is the fiery flying serpent in the church.* By the fiery flying serpent is meant evil glowing from infernal fire; the same as by the fiery flying serpent spoken of in Isaiah: *Rejoice not thou, whole Philistia, because the rod that smote thee is broken; for out of the serpent's root shall go forth a basilisk, whose fruit shall be a fiery flying serpent* (xiv. 29). Such evil is flying in the church when there is belief in instantaneous salvation from immediate mercy, as may be seen from this: 1. Religion is abolished thereby. 2. A security is induced. 3. Damnation is attributed to the Lord. As to the First: *Religion is abolished thereby.* There are two things which are at once the essentials and the universals of religion; namely, the acknowledgment of God, and repentance. They both are void of meaning to those who believe that men are saved from mercy alone, howsoever they live; for what need is there more than to say, "Have mercy on me, O God"? Concerning all other things belonging to religion, they are in thick darkness, yes, they love darkness. Of the first essential of the church, which is the acknowledgment of God, they merely think, What is God? Who has seen Him? If it is said that He is, and that He is One, they say that He is One; if it is said that there are three, they also say that there are, but that the three are to be named as one; this is their acknowledgment of God. Concerning the other essential of the church, which is repentance, they have no thought, consequently none concerning any sin; and at last they do not know that there

's any sin. And then they hear, and drink it in with pleasure, that "the law does not damn, because the Christian is not under its yoke; only say, God have mercy upon me for the sake of the Son, and you will be saved." This with them is the repentance of life. But take away repentance, or, what is the same thing, separate life from religion, and what is left but the mere words, Have mercy on me? From this it is, that they could not say otherwise than that salvation is instantaneous through those words; and, if not sooner, even near the hour of death. Then what is the Word to them, but an obscure and enigmatical voice that has issued from a tripod in a cave, or like a response not understood, from the oracle of an idol? In a word, if you take away repentance, that is, separate life from religion, what then is man but evil glowing from infernal fire, or a fiery flying serpent in the church? for without repentance man is in evil, and evil is hell. Second: *By a belief in instantaneous salvation from pure mercy and it alone, a security of life is induced.* Security of life arises either from the impious man's belief that there is no life after death, or from the belief of him who separates the life from salvation. The latter, although he believes in eternal life, still thinks, Whether I live well or live ill, I can be saved, since salvation is pure mercy, and God's mercy is universal because He does not will the death of any one. And if perchance the thought occurs, that mercy ought to be implored in the words of the accepted faith, he may think that this can be done just before death, if not done sooner. Every man who is in such a state of security makes nothing of adulteries, frauds, injustice, violence, blasphemy, and revenge; but lets his flesh and his spirit loose to them all; nor does he know what spiritual evil and its lust are: if he hears any thing concerning this from the Word, it is comparatively like something falling on ebony and rebounding, or like what falls into a ditch and is swallowed up. Third: *By that belief*

damnation is attributed to the Lord. Who can avoid the conclusion that not man but the Lord is in fault if one is not saved, when He can from pure mercy save every one? It may be said that the means of salvation is faith; but what man is there to whom that faith cannot be given? for it is thought only, which may be infused in any state of the spirit withdrawn from worldly things, even with confidence. And he may also say that he cannot have that faith from himself; if therefore it is not given, and the man is damned, what can he think but that the Lord Who had the power to save and would not, is in fault? Would not this be to call Him unmerciful? And moreover in the glow of his faith he may say, How can He see so many damned in hell, when yet He is able from pure mercy to save them all in a moment? And he may say other things like these, which can only be called abominable accusations against the Divine. From these things it may now be evident, that the belief in instantaneous salvation from pure mercy is the fiery flying serpent in the church.

Excuse the addition of what follows, that the paper which is left may be filled. Some spirits by permission ascended from hell, and said to me: You have written many things from the Lord; write something from us also. I replied, What shall I write? And they said, Write that every spirit, whether good or evil, is in his enjoyment; a good spirit in the enjoyment of his good, and an evil spirit in the enjoyment of his evil. I asked, What is your enjoyment? They said, It is the enjoyment of committing adultery, of stealing, cheating, and lying. And again I asked, Of what sort are those enjoyments? They said, They are perceived by others as like the fetid smell from excrement, the putrid smell from dead bodies, and the pungent odor from stagnant urine. I said, Are those things pleasant to you? They answered, They are exceedingly pleasant. Then, said I, you are like the unclean

beasts that live in such things. They replied, If we are, we are; but such things are delights to our nostrils. I asked, What more shall I write from you? They said, Write this: that every one is allowed to be in his own enjoyment, even the most unclean, provided he does not infest good spirits and angels; but as we could not do otherwise than infest them, we were driven away and cast into hell, where we suffer dreadful things. I said, Why did you infest the good? They replied, We could not do otherwise. It is as if fury comes upon them when they see any angel, and feel the Divine sphere around him. Then I said, Thus you are like wild beasts also. When they heard this, the fury came over them, which seemed like the fire of hatred; and lest they should do harm, they were drawn back into hell. Concerning enjoyments sensibly perceived as odors and as foul smells in the spiritual world, see above (n. 303–305).

ALPHABETICAL AND ANALYTICAL

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ON THE BASIS OF THE INDEX OF M. LE BOYS DES GUAYS.

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CIVIL. The civil and moral is the receptacle of the spiritual, 342. He is called a civil man who knows the laws of the kingdom wherein he is a citizen, and lives according to them, 342.

COATS OF SKINS (THE) with which Adam and Eve were clothed, signified the appearances of truth in which they were, 328.

COGNITIONS are like tools to the workman, 76.

COLORS. There could not be variety in color unless the light were constant, 165. See *Constant*. Colors appear alike in the light of winter and of summer, 310.

COMBAT. Whence arises the combat of the internal man with the external, 124. It takes place when man thinks that evils are sins and therefore wishes to desist from them, 123, 125. If it becomes grievous it is called temptation, 123, 125. 291. The combat is against things which are in the man himself and which he feels as his own, 125. The hardest struggle of all is with the love of rule from the love of self, 124.

COMMANDMENTS. See *Precepts*.

COMMERCE. See *Mercantile business*. Mercantile business has in view the good of one's country, of society, and of the fellow-citizen, when it is the final love and money is a mediate and subservient love, provided the merchant shuns and is averse to frauds and wrongful acts as sins, 203

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COMPEL. The external cannot compel the internal, but the internal can compel the external. The internal is so averse to compulsion by the external that it turns itself away, 106, 113, 114. It is not from freedom according to reason for one to be compelled, and it is not from oneself; but it is from what is not freedom, and is from another, 105, 106. The Lord in no wise compels any one, 36. One cannot be compelled to believe what he does not believe. and still less what he is not willing to believe; nor to love what he does not love, and still less what he is not willing to love, 106, 114. The animal internal may be compelled, and in what manner, 114. To be compelled by love and by the fear of its loss, is compelling oneself, 117. What it is to compel oneself, 125. To compel oneself is not contrary to liberty and rationality, 107, 117, 123, 125. Man is in liberty by influx from the spiritual world which does not compel, 106. There is a forced internal and a free internal, 113. The quality of forced worship, and of worship not forced, 117.
CONCUBINE in the Word signifies some religious system, 234. The three hundred concubines of Solomon signified various religious systems, 234.
CONCUPISCENCES. See *Lusts*.
CONFESSION. What it is to confess sins, 278. Of those who confess themselves guilty of all sins, and do not search out any one sin in themselves, 278. The confession of all, lulls one to sleep and at length brings blindness as to all, 279. It is like a universal without any particular, which is not any thing, 279.
CONFIRM. Every thing of which man has persuaded himself and which he has confirmed in himself, remains in him as his own, 330. Every thing whatever can be confirmed, and falsity more than the truth, 331. It may be so confirmed that it appears as truth, 293, 332. When falsity has been confirmed, truth does not appear; but from confirmed truth, falsity becomes apparent, 333. Ability to confirm whatever one pleases is not intelligence, but only ingenuity, which may be even in the worst of men, 331. Every thing confirmed from the will and the understanding at the same time, remains for ever; but not that which has been confirmed by the understanding only, 332. The man who confirms evil loves, does violence to the Divine Goods; and he who confirms false principles, does violence to the Divine Truths, 216. The confirmation of what is false is a denial of the truth, and the confirmation of evil is a rejection of what is good, 216. There is confirmation that is intellectual and not at the same time vol-

antary; but all voluntary confirmation is also intellectual, 331. The confirmation of evil that is voluntary and at the same time intellectual, causes man to believe that his own prudence is all, and the Divine Providence nothing; not so, intellectual confirmation alone, 331. There are some who are exceedingly skilful in confirming, who do not know any truth, and still can confirm both truth and falsity, 334.

CONFLICT AND COMBAT, when during man's reformation good and evil meet, 291.

CONFUSED. What is not distinct is confused, giving rise to every imperfection of form, 6.

CONJOIN (To). How a man can be more and more closely conjoined with the Lord, 28. Every one acknowledges God and is conjoined with Him according to the good of his life, 352. The Lord is so conjoined with man, spirit, and angel, that all which has relation to the Divine is from the Lord, and not from them, 43. The more closely a man is conjoined with the Lord, the wiser he becomes, 34. The more closely a man is conjoined with the Lord, the happier he becomes, 37; and the more distinctly he seems to himself as if he were his own, and the more clearly he recognizes that he is the Lord's, 35, 36. The Lord conjoins man with Himself by appearances; also by correspondences, 198. The Lord by His Divine Providence conjoins Himself with natural things by spiritual, and with temporal by eternal things, according to uses, 200. The Lord conjoins Himself with uses by correspondences, and thus by appearances according to the confirmations of them by man, 201. The understanding does not conjoin itself with the will, or the thought of the understanding does not conjoin itself with the affection of the will, but the will and its affection conjoin themselves with the understanding and its thought, 64. See *Conjunction*.

CONJUGIAL LOVE is spiritual, heavenly love itself, which is the image of the love of the Lord and the church, from which also it is derived, 122. It communicates with the inmost heaven, 122.

CONJUNCTION with the Lord, by the reception of love and wisdom from Him, 139. Conjunction with the Lord and regeneration are one, 72. The conjunction is closer and closer, or is more and more remote, 23, 27. How a man can be more closely conjoined with the Lord, 28. How this conjunction is effected, 23, 24. The conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by means of the two faculties rationality and liberty, 72; by loving the neighbor as oneself and loving the Lord above all things, 74, 351. The reciprocal conjunction of the angels with the Lord, is not from the angels but *as* from them, 24. By means of the two faculties rationality and liberty, there is conjunction of the Lord with every man, evil and good alike; therefore every man has immortality; but the man has eternal life, that is, the life of heaven, in whom there is reciprocal conjunction from inmosts to ultimates, 78. The acknowledgment of God makes a conjunction of God with man, 350. Upon the conjunction of the Creator with man, the connection of all things is dependent, 4. In the spiritual world, conjunction is from affection which is of love, 350. All conjunction in the spiritual world is effected by means of looking to [another], 25; examples, 350. The particulars in the human mind are consociated and conjoined according to affections. The conjunction is spiritual; and spiritual conjunction is life itself in things general and particular. It has its origin from the conjunction of the Lord with the spiritual world and with the natural world, in general and in particular, 351. The conjunction of the will with the understanding compared with the influx of the blood from the heart into the lungs, 140. The conjunction of all things of the will and understanding, or man's mind, with his life's love, 87. If one loves another and is not loved in return, then as one advances the other retires; but if he is loved in return, then as the one advances the other advances also, and conjunction takes place, 70.

CONNECTION (THE) of all things is dependent on the conjunction of the Creator with man, 4.

CONSENT is a deed, 90.

CONSTANT. There are many things created to be constant, that things not constant may have existence, 164. Many constant th ngs named and described, 164, 165.

CONSUMMATION. The end of a church is called its consummation, 357. The consummation of the Most Ancient Church, of the Ancient Church, of the Church of Israel and Judah, and of the Christian Church, as described in the Word, 357.

CONTAGIOUSNESS OF EVIL, whence it arises, 359.

CONTIGUITY. What is living in man or angel is from the proceeding Divine conjoined with him by contiguity, and appearing to him as his, 46.

CONTAINANTS. Outermosts and ultimates are containants, and these are in the natural world, 199. After death man retains the purer things of nature which are nearest to spiritual things; and these then are his containants, 199.

CONTINUITY The natural does not com-

municate with the spiritual by continuity, but by correspondences; how felt, 34.
CORRESPONDENCES. All the things of the mind correspond to all of the body, 158. The Lord conjoins Himself with uses by correspondences, 201. All things of the Word are mere correspondences of spiritual and heavenly things; and because they are correspondences they are also appearances, 201. Among the ancients there was a knowledge of correspondences, which is also a knowledge of representations, the very knowledge of the wise, which was especially cultivated in Egypt, 249.
COUNCIL OF TRENT, 254.
COVENANT. Why the two tables of the law are called the covenant, 352.
COVERINGS. A man after death is as much a man as when in the world, only with this difference, that he has cast off the coverings which make up his body in the world, 100.
COWS (that carried back the ark) signified good natural affections, 354.
CREATE. All things of the universe have been created from the Divine Love by the Divine Wisdom, 2, 3. The Divine Love and Wisdom, as one, are in a certain image in every created thing, 7. In every created thing there is something which may be referred to the marriage of good and truth, 58. No angel or spirit was immediately created, but they were all born men, 199. Every man has been created that he may live for ever in a blessed state, 346. Man was created that he may be a receptacle of the Divine Love and Wisdom, 358. The difference between being created and proceeding from, 197.
CREATION. The end of creation is a heaven from the human race, 344. All things exterior to man, and which are serviceable for his use, are secondary ends of creation, 367. The Lord created the universe, that in it there may exist infinite and eternal creation by Himself, 177, 179. The new creation or regeneration of the men of the Most Ancient Church is described in Genesis by the creation of heaven and earth, 231. The creation of the universe called the first creation, 368.
CROWNS. The seven crowns upon the heads of the dragon (Apoc. xii. 3), signify the holy things of the Word and the church, profaned, 324.
CRUCIFY. Why the Jewish nation was permitted to crucify the Lord, 235.
CRUELTY. Its origin, 275.
CUNNING. Their lot in the other life, 323. See *Devices*.
CUP OF COLD WATER (Matt. x. 42), means some truth, 214.
CURE (To). The evils of a man's life's love are cured by spiritual means, as diseases are by natural means, 289. See *Heal*.
CURSE. The cursing of Cain involves the spiritual state into which they come after death who separate faith from charity, or wisdom from love, 232. What are real curses, 192–195, 241.

DAGON represented the religious system of those who are in faith separate from charity, 354.
DAMNATION is non-salvation, 362. Man's first state is a state of damnation, 65. By a belief in instantaneous salvation through immediate mercy, damnation is attributed to the Lord, 381. That any of the human race have been damned from predestination, is a cruel heresy, 365.
DANES. What they teach in the exhortation to the Holy Communion, 92.
DARKNESS (*tenebræ*). In the Word falsities are called darkness, and hence they who are in falsities are said to walk in darkness, 333. Outer darkness, 217.
DARKNESS, THICK (*Caligo*). When an angel of heaven looks into hell, he sees nothing but mere thick darkness there; and when a spirit of hell looks into heaven, he sees nothing but thick darkness there, 142.
DAVID represented the Lord who was to come into the world, 234.
DEATH is a continuation of life, 277. By death a man puts off the grosser things of nature, and retains the purer things of nature which are nearest to spiritual things; and these then are his containants, 199. The death of the body is the rejection of temporal and natural ultimates, 200. In the spiritual world, into which every one comes after death, inquiry is not made as to what your faith has been, nor what your doctrine, but what your life, 83. Why the natural man, however civilly and morally he may act, is called dead, 343. After death man is no longer carried from society to society, because he is then no longer in any state for reformation, 318.
DECALOGUE, (THE) was the first of the Word; being placed in the ark, it was called Jehovah, and it made the holy of holies in the tabernacle, and the shrine in the temple at Jerusalem, 354. The tables of the Decalogue are two, one for God and the other for man, 352. The Decalogue taught to children, 257, 271. At this day the Decalogue is but as a little book or writing sealed up, and opened only in the hands of infants and children, 361.
DEEDS. By the deeds of the law, spoken of by Paul (Romans iii. 28), are meant the rituals described by Moses in his

books, and the precepts of the Decalogue are not meant, 94.

DEGREES are of a twofold kind, discrete or degrees of height, and continuous or degrees of breadth, 27. Every man from creation, and thence from birth has the three discrete degrees, or the degrees of height; the first is the natural degree, the second the spiritual, and the third the heavenly [*celestial*], 27, 344. These degrees are actually in every man; but in beasts there is but one degree of life, which is similar to the ultimate degree in man, called the natural, 344, 345. These degrees are opened by the Lord in man according to his life, actually in the world, but not perceptibly and sensibly till after he leaves the world, 27. There are in man three degrees of wisdom; these are opened according to conjunction with the Lord; thus they are opened according to love, 30. These degrees are not connected continuously; they are conjoined by correspondence, 30. Wisdom can be elevated in a triplicate ratio; in each degree it may be perfected to the highest point in a simple ratio, 31. The natural degree of life viewed in itself loves nothing but self and the world; the spiritual loves the Lord and heaven as higher, principal, and predominant, and self and the world as lower, instrumental and subservient, 348. The Lord alone opens the spiritual and the heavenly degrees, and in those only who are wise from Him, 31. Every angel is perfecting in wisdom for ever. The degree is for ever becoming perfect in which he was when he left the world, 370.

DELUGE. By the flood is described the consummation of the Most Ancient Church, 357.

DENY (To). They who deny God in the world deny Him after death, 351. They who deny the Divinity of the Lord cannot be admitted into heaven and be in the Lord, 218. So far as one denies the Lord, he is separated, 351.

DERIVATIONS of the love of evil, 28. The derivations of infernal love are the affections of evil and falsity, — properly lusts; and the derivations of heavenly love are the affections of good and truth,—properly, loving preferences, 86.

DESCRIPTION (A SHORT), of heaven and hell, 313–317.

DESOLATION. A gradual vastation of good and desolation of truth in the church, even to the consummation of it, 359.

DEVASTATION. The devastation of the church was represented by the destruction of the temple, and by the carrying away of the people of Israel, and by the captivity of the people of Judah in Babylonia, 235.

DETERMINATION. For every power there must be supply, which is to be given it; and thus, determination from what is more internal or higher than itself, 69. The mind has not the power to think and to will one thing or another from itself, without something more internal or higher to determine the mind to it, 69. Man cannot pass from the natural to the spiritual but by determination, 54. Compared to a door, 54.

DEVICES. The perceptions belonging to lusts are devices, 180.

DEVIL. By the devil is meant hell in the whole complex, 179. There is no devil who is sole lord in hell, but the love of self is so called, 315. Hell in its form is like a monstrous man, whose soul is the love of self and his own intelligence, thus the devil, 315. Whether it is said evil or the devil, it is the same; the devil is within all evil, 222. Evil is the devil, 191. Evil and the Devil are one, and the falsity of evil and Satan are one, 29. They are called satans who confirm in themselves the lusts of evil, and devils who live in them, 323. Devils may understand the arcana of wisdom while they hear them, and may also speak them from their rationality, but as soon as they return to their diabolical love, they do not understand them, 205. See *Hell and Satan*.

DIASTOLE. What it is, 336.

DIFFERENCE between those who believe all good to be from the Lord, and those who believe good to be from themselves, 73; between man and beasts, 57, 76, 274; between enlightenment from the Lord and enlightenment from man, 142–145; between the love of dignities and riches for their own sake, and the love of them for the sake of uses, 188.

DIGESTION, process of, 308.

DIGNITIES. What dignities and riches are, and whence they are, 186. Natural and temporal in the external form; spiritual and eternal in the internal, 201, 202. Stumbling-blocks to the wicked, but not to the good, 238. See *Honors*.

DISCIPLE. By a disciple (a cup of cold water in the name of a disciple, Matt. x. 42) is meant the state of those who are in some of the spiritual things of the church, 214.

DISSENSIONS and heresies are inevitable, 252, 259. Their permission is according to the laws of the Divine Providence, 259. If the church had remained in its three essentials, intellectual dissensions would not have divided, but only varied it, 260.

DISTANCE. The reason why the Lord appears to the angels at a distance, as a Sun, 137. The distance is an appearance according to the conjunction with Him, 137. Distances in the spiritual

world are according to dissimilitude, 138. The spiritual is not in distance as the natural is, 326. It is the appearance of distance which causes a belief concerning what man thinks and perceives, different from that concerning what he sees and hears (as to its being within him rather than from without), 326, 327.

DIVIDED. The Lord does not suffer any thing to be divided, 15. See *Division.*

DIVINE. The Divine is in every created thing, because the Sun of the spiritual world is in every created thing, but with variety according to uses, 7. The Divine in itself is in the Lord; but the Divine from itself is the Divine from the Lord in created things, 42. The Divine cannot be appropriated to man as his, but can be adjoined to him, and thereby appear as his, 292.

DIVINE ESSENCE (THE) is Love and Wisdom, 38. See *Essence.*

DIVINE HUMAN (THE) is what is called the Son, 264. A Christian can hardly be led to think of a Divine Human, 264.

DIVINE ITSELF (THE), from which are all things is called the Father, 264. The Divine Itself is meant by the Infinite and Eternal in itself, 42.

DIVINE LOVE AND WISDOM (THE), proceed from the Lord as one, 4. The Divine Love and Wisdom are substance and are form, 6, 38. The Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love, 4. The Divine Love created all things, but nothing without the Divine Wisdom, 4. The Divine Love has for its end a heaven consisting of men who have become and are becoming angels, 22.

DIVINE (THE PROCEEDING), is called the Holy Spirit, 264.

DIVISION. A man while living in the world can be in good and at the same time in falsity, and this division destroys the man, therefore the Lord's Divine Providence has in view that this division shall not be, 16. See *Divided.*

DOGMA. Where there is discourse with those who have died, spirits sometimes bring in some dogma of religion; results, 112, 113.

DOMINION (LOVE OF), when it gradually made its invasion, 187. See *Rule.*

DOOR. The Door (John x. 2, 9) means the Lord, 214. When the door is opened and when shut, 54. The love of oneself guards the door, that it may not be cast out by the Lord, 183. Evils obstruct and close the door, 96. It cannot be opened by the Lord but by means of the man, 94, 96. It is opened by man by his shunning evils as sins as from himself, with the acknowledgment that he does it from the Lord, 123, 183, 222. When man thus as from himself opens the door, the Lord then at the same time extirpates the lusts, 96. The Lord continually urges and presses man to open the door to Him, 97.

DRAGON (THE), signifies those who separate faith from charity, 256.

DWELLING-PLACE. The Lord cannot have a dwelling-place in man and angel, and abide with them, except in His Own; the reason, 43.

EAGLES signify men given to rapine, who have intellectual sight, 19.

EAR (THE). There cannot be hearing separate from its form, which is the ear, 285, 286. Very little known as to how the ear hears, 372. The understanding from the will flows into the eye and the ear, and not only makes those senses, but also uses them as its instruments in the natural world; but this is not according to the appearance, 328, 329. In the eye the understanding sees, and it hears in the ear, and not the reverse, 127.

EAT. By eating from the tree of knowledge is signified appropriating good and truth, as being not from the Lord and hence the Lord's, but as being from man and hence man's, 231, 233, 327, 328. It thus signifies the pride of their own intelligence, 357. Also the cognition of evil, after the fall, 274.

EBER. The Ancient Church was changed in a notable manner by Eber (or Heber), from whom arose the Hebrew Church, 356.

EDEN (THE GARDEN OF). The wisdom and intelligence of the men of the Most Ancient Church are described by the garden of Eden, 231, 327.

EFFECT. If from an effect you take away the cause, the effect perishes, 4. The effect is called the ultimate end, 88. See *End.*

EFFORT. If from motion you take away effort, motion stops, 4.

EGYPT was one of the countries in which the Ancient Church existed, and where the ancient Word was known, 356. [Here, and in other places where the same statement is made, Egypt is named as in Asia, in which it had extensive dominion.]

EGYPTIANS. A particular kind of evil is signified in the Word by the Egyptians, 242.

ELEVATION AND ASCENT. Of the ascent of love according to degrees, man has only an obscure perception; the ascent of wisdom, however, is clearly perceived with those who know and see what wisdom is, 30. As to the affection there would not be this elevation unless man had from rationality ability to elevate the understanding, and from liberty, ability to wish to do so, 76.

EMBRYO. In every human embryo the Lord forms two receptacles, one of

Divine Love and the other of Divine Wisdom, the receptacle of Divine Love for the future will of the man, and the receptacle of Divine Wisdom for his future understanding, 348.

EMERODS. The emerods with which the Philistines were smitten signified natural loves, which when separate from spiritual love are unclean, 354. The emerods of gold signified natural loves purified and made good, 354.

END, mediate end, and ultimate end; or end, cause, and effect, 88. The end is the very essential which enters into the cause and the effect, 88. The end gives all belonging to it to the cause, and through the cause to the effect, 88. It conjoins itself with the cause, and through the cause with the effect, 88. He who wills an end, wills the means also, 88. The operation and progress of the end for the sake of which the universe was created, through means, is what is called the Divine Providence, 366. The Lord is not only willing that a man should think and talk of Divine things, but also that he should reason about them for the end that he may see a thing to be so or not so, 197. The end of the Divine Providence, 15, 22, 36, 37. Ends of creation, 22, 45, 344, 367. Secondary ends of creation, 367. See *Cause, Effect.*

ENGLISH. Among those who do not suffer themselves to be forced to religion, are many of the English nation, 115. In their exhortation to the holy Communion, the English openly teach examination, acknowledgment, confession of sins, repentance, and renewal of life, 92.

ENLIGHTEN; ENLIGHTENMENT. Enlightenment is an expression properly used concerning wisdom and the understanding, 139, 140. Man is taught by enlightenment, 139. There is enlightenment from the Lord, interior and exterior; and there is also enlightenment from man, interior and exterior, 142. There is interior enlightenment from the Lord for man to perceive at the first hearing whether what is said is true or is not true; exterior enlightenment is from this in the thought, 142. Interior enlightenment from man is from confirmation alone; and exterior enlightenment from man is from knowledge alone, 142. Another kind, 144. The enlightenment of Swedenborg, 113. Since the last Judgment, and thus now, every man who wishes to be enlightened and to be wise, can be, 266. See *Light.*

ENJOYMENT (*jucundum*). The enjoyment of his love makes man's very life, 162. Enjoyments make the life of every one, 315. All the enjoyment that a man has is from his love, no enjoyment coming from any other source, 55. All enjoyment and pleasure, thus all that belongs to will, is from affection that is of love, 60. The enjoyments of good are what are called the goods of charity, 123. To act from love's enjoyment is acting from freedom, 55; and as the reason favors the love, it is also to act according to reason, 68. What enjoyment is, 325, 326. The enjoyment of his affection fills and surrounds every angel of heaven, and a general enjoyment fills and surrounds every society of heaven, and the enjoyment of all together or a most general enjoyment fills and surrounds the universal heaven. In like manner the enjoyment of his lust fills and surrounds every spirit of hell, and a general enjoyment every society of hell, and the enjoyment of all or a most general enjoyment fills and surrounds all hell, 315. There is no affection and no lust without enjoyments, 315. The enjoyments of heaven and of hell are opposites, 315. Enjoyments are of two kinds, the enjoyments of the understanding and the enjoyments of the will, or the enjoyments of wisdom and the enjoyments of love, 115. Enjoyments captivate the thoughts and banish reflection, 91. External enjoyments allure the internal to consent and to love, 113. The enjoyments belonging to lusts are evils, and the thoughts belonging to the enjoyments are falsities, 180. The enjoyment of evil grows with the wicked man, as he wills and does evil, 303. After death, the enjoyment of infernal love is turned into the undelightful, the painful, and the terrible, 66. The enjoyments of infernal spirits, 381. How great is the enjoyment of the love of ruling from the love of self, 189. Lusts with their enjoyments close the doors before the Lord, 28.

ENMITY. The enmity put between the serpent and the woman, and between the seed of the serpent and the Seed of the woman (Gen. iii. 15), is between the love belonging to man's proprium and the Lord, thus between man's own prudence and the Lord's Divine Providence, 183. Man's proprium has an inborn enmity against the Divine Providence, 183.

ENGLAND, 257.

ENTHUSIASTIC SPIRITS have called themselves the Holy Spirit, 112. They who are instructed by influx what to believe or what to do, are not instructed by the Lord, nor by any angel of heaven, but by some enthusiastic spirit, 339.

EQUILIBRIUM between heaven and hell, 20. In this equilibrium every man is kept as long as he lives in the world; and by means of it he is kept in that liberty of thinking, of willing, of speaking, and of doing, in which he can be

reformed, 20. Evil and falsity that are together, made to serve for equilibrium, and thus in the conjunction of good and truth in others 19, 20.

ERROR OF THE AGE as to the remission of sins, 282, 287. It is an error of the age that the state of a man's life can be changed in a moment even to an opposite state, 282, 284.

ESSE without *existere* is not any thing, 11. Love is the *esse* of a thing, 11. See *Existere*.

ESSENCE. There is an only Essence from which are all the essences that have been created, 132. The Divine Essence is pure Love, 373.

ESSENTIALS. There are three essentials of the church; what they are, 260. There are two things which are at once the essentials and the universals of religion, 379.

ETERNAL, 46–69. The Eternal is the Divine *Existere*, 39. See *Infinite*, *Image*.

ETHER (in relation to *sight*), 165.

EVE. By the condemnation of Eve is signified the condemnation of the voluntary proprium, 328. See *Adam*.

EVIL (HEREDITARY). See *Hereditary*.

EVIL is the enjoyment from the lust of acting and thinking contrary to Divine order, 285. There are myriads of lusts entering into and composing every single evil, 285, 302. The love of self and the love of the world are as fountains from which are evils of every kind, 65. Evil and the devil are one, 29. Its own punishment follows every evil, 237. It is to man's advantage to be in evil and at the same time in falsity rather than to be in good and at the same time in evil, therefore the Lord permits it to be so, 16. Evils are permitted for the sake of the end, which is salvation, 237, 288. In all evil is inwardly hidden the acknowledgment of nature and human prudence alone, 179. There is inherent in all evil a hatred of good, 221. Evil cannot be taken away from any one unless it appears, is seen, and acknowledged, 160, 277. As long as evils remain in the lusts of their love, and consequently in the enjoyments, there is no faith, charity, piety, nor worship except in externals only, 67. The evils of the lusts of his life's love are not felt by man as evils, but as enjoyments, 305. So far as evils are removed they are remitted, 282. The evil are continually leading themselves into evils, but the Lord is continually leading them away from evils, 302. An evil man is hell in the least form, 302. The evil who are in the world the Lord governs in hell, as to interiors and not as to exteriors, 317. The Divine Providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it, 305. See *Evil and Falsity*, *Hereditary*.

EVIL AND FALSITY. All evil and falsity are from hell, 339. There cannot be evil without its falsity, 221. Evil from its enjoyment and falsity from its pleasantness, may be called and may be believed to be good and truth, 171. Evil is confirmed by fallacies and appearances, which become falsities while confirmed, 69. That is evil to a man which destroys the enjoyment of his affection, and that is falsity which destroys the pleasantness of his thought that is from it, 171. Evil and falsity that are together serve for equilibrium, for relation, for purification, and thus for the conjunction of good and truth in others, 19.

EXAMINATION (SELF). What it is, 277, 278. Not only must the external be examined, but the internal also, 129. What is seen if the external alone is examined, 129. How the spirit is examined, 129. By the examination of the internal man, the external man is essentially examined, 129.

EXISTERE without *esse* is not any thing, 11. See *Esse*.

EXPULSION from the garden of Eden signifies the deprivation of wisdom, 328.

EXTERNAL [THE] has its essence from the internal, 206. It may have an appearance not in accordance with its essence from the internal, as with hypocrites, flatterers, and pretenders, 206. The appearance is that the external flows into the internal, when the contrary is the case, 127. The external of man's thought is in itself of the same quality as its internal, 85. Externals are so connected with internals that they make one in every operation, 154.

EYE. By the eye, in the spiritual sense of the Word, is meant the understanding, 268. There cannot be sight separate from its form which is the eye, 285. The eyesight of all is formed for the reception of the light in which it is, 142. The eye does not see from itself; but it is man's mind or spirit which there perceives things by the sense, and from it is affected according to its quality, 329. Very little known as to how the eye sees, 372. The understanding from the will flows into the eye and the ear, and not only makes those senses, but also uses them as its instruments in the natural world, 328, 329. The eyes correspond to wisdom and its perceptions. 25. In the eye the understanding sees, and it hears in the ear, and not the reverse, 127.

FACE. Faces are types of minds [*animus*], 276. Distinction between the external and the internal face, 200, 206. The in

ternal is hidden interiorly in the face of the external, 207. In the spiritual world every one changes the face, and becomes like his own affection; so that what he is in character is apparent from the face, 207. To see the Divine Providence in the back and not in the face, is to see after the Providence and not before it, 162. Angels constantly turn the face to the Lord as a Sun, 25.

FACULTY. The faculty of willing which is called liberty, and the faculty of understanding which is called rationality, are as if inborn in man, for his humanity itself is in them, 79. These two faculties are from the Lord in man, 55. Without them, man would not have a will and an understanding, and so would not be man, 76; without them he would not have been able to be conjoined with the Lord, and so would not have been able to be reformed and regenerated, 67, 75, 77; he would not have immortality and eternal life, 78. As these two faculties are in the good, so they are in the evil, 15, 77, 80, 292. The Lord keeps these two faculties in man, unimpaired and as sacred, in all the course of His Divine Providence, 75. In them He has His residence with every man, 77. See *Freedom, Reason, Liberty, Rationality.*

FAITH separate from charity, 267, 268, 270; the only obstacle to the reception of the Christian religion, 270. Paul's sayings as to faith, 94. What blindness has been induced by a passage wrongly understood, 94. Faith induced by miracles is not faith but persuasion; its nature, 108.

FALLACIES from appearances blind the understanding, 150. Every appearance confirmed as a truth is a fallacy, 201, 321. They who confirm themselves in fallacies become naturalists, 321. Evil is confirmed by fallacies and appearances, which become falsities while confirmed, 69. Appearances and fallacies, 185.

FALSIFICATION. Falsification of truth is the violence done to Divine Truths by the confirmation of false principles, 216. In the Word, falsifications of truth are described by whoredoms, 225. How produced, 225. See *Whoredoms.*

FALSITY. The falsity of evil is falsity in the understanding from evil in the will; falsity not of evil is falsity in the understanding and not in the will, 335. The falsity which is not of evil can be conjoined with good, while the falsity of evil cannot, 335. The falsity of evil and Satan are one, 29. Every thing can be confirmed, and falsity more than the truth, 331. Evil is confirmed by fallacies and appearances, which become falsities while confirmed, 69. That is falsity to a man which destroys the pleasantness of his thought that is from his affection, 171. The thoughts belonging to the enjoyments from the lusts of evil, are falsities, 180.

FAMILIES may be distinguished from each other merely by the face, 276.

FANCY. The fancy of self-love inspired by nature itself with crazy ideas, 226.

FAT signifies Divine Good, 219.

FATHER. The Lord is the Heavenly Father of all men, 363. He alone is the Father as to life, and an earthly father is the father only as to life's covering, which is the body, 363.

FAULT. If man knows the evil and does not shun it, he is in fault, 301. The fault seems to be in those from whom there is influx; but it is in him who receives, for he receives it as his, 300. Man himself is in fault if he is not saved, 355.

FAVOR. To favor evils and falsities and to do good are not in agreement, 14.

FEAR (To). By fearing God is meant the fear of offending Him; and to offend Him is to sin; and this is not of fear, but of love, 120.

FEAR. The fear of God is the fear of the loss of His love, 117. Who they are that have the fear of God, 245. Various kinds of fear: the fear of the loss of honor or wealth; the fear of civil punishments and of external ecclesiastical punishments; of infernal punishments; of the loss of dignity and opulence, 118, 119. Fear closes the interiors of the mind, 118. It prevents man's reformation, 119.

FEEL. All that a man feels flows in, 319. But little known as to how the eye, ear, nose, tongue, and skin feel, 372, 373. Why man does not perceive and feel any thing of the operation of the Divine Providence, 150, 151, 152.

FELICITIES. The felicities of heaven cannot be described by words, though perceptible to the sense in heaven, 33. Though inexpressible, they rise in a like degree with wisdom, 33. They enter as man removes the lusts of the love of evil and falsity as if from himself, 33.

FERMENTATION. Ferment or leaven in the Word signifies the falsity of evil, 291. Spiritual fermentations, 21. Fermentation by which heterogeneous things are separated and homogeneous things conjoined, 21.

FIBRES. All the fibres and vessels of those who are in hell are inverted, 302. The workings of the brains into the fibres, 157.

FIG-TREE. See *Leaves.*

FINITE. The Infinite cannot be comprehended by the finite, and also it can be, 37, 43. How one who is finite is capable of holding what is infinite, 44. The conjunction of the infinite and the finite, 44. By the finite are meant all things

created by the Divine, and especially men, spirits, and angels, 42. A man or an angel is finite, and only a receptacle, in itself dead. What is living, in him, is from the proceeding Divine conjoined with him by contiguity, and appearing to him as his, 46. See *Infinite*.

FIRE. In the love of self and the world there is more of the fire and ardor of doing uses than they possess who are not in the love of self and the world; the reason, 191, 239, 244.

FIRSTS. The Lord in His Humanity rules the world from firsts through ultimates, 101. See *Ultimates, Inmost*.

FLATTERERS, 13, 70, 85, 206.

FLESH. By the will of the flesh (John i. 13) is meant the voluntary proprium, 311.

FLOOD. By the flood is described the consummation of the Most Ancient Church, 357.

FLOW IN (To). All flows in, either from heaven or from hell, — from hell by permission, from heaven by Providence, 244. All of thought and affection, even with the spirits of hell, flows in from heaven; but the influent good is there turned into evil, and the truth into falsity, thus every thing into the opposite, 295, 301, 317. The spiritual flows into the natural, not the natural into the spiritual, 329.

FLOWERS. The things connected with man's initiation into the marriage of good and truth, or the spiritual marriage, are like the blossoms which the tree puts forth in the spring time; spiritual truths are the petals of those flowers, 368.

FORCED. There is a forced internal and a free internal, 113. The quality of forced worship, and of worship not forced, 117. See *Compel*.

FOREHEAD. The Lord looks at the angels in the forehead. The forehead corresponds to love and its affections, 25.

FOREKNOWLEDGE. As a knowledge of future events takes away the human itself, which is, to act from freedom according to reason, it is therefore not given, 153.

FORM. There is an only form from which are all the forms that have been created, 132. Every form turns into its own quality that which flows into it, 355. In every form the general and the particular, or the universal and the special, by wonderful conjunction act as one, 156. Every thing existing derives from its form that which is called quality, and whatever is called predicate, also that which is called change of state, that too which is called relation, and the like, 5. The form makes a one the more perfectly, as the things entering into the form are individually distinct and yet united, 5, 6. Form of heaven, 49. This form is for ever perfecting according to the increase of members, for the more they are who enter the form of the Divine Love, which is the Form of forms, the more perfect the union becomes, 49. Organic forms of the mind, 285, 336. Form of government of the life's love, 86. See *Substance*.

FORM (To). Every thing of the understanding and of the will must be formed by the external before it is formed by the internal; for every thing of the understanding and of the will is formed first by means of what enters through the senses of the body, especially through sight and hearing, 116.

FORESIGHT. The Lord's Foresight, 51, 370. Without the Lord's Foresight and at the same time Providence, neither heaven nor hell would be any thing but confusion, 370. See *Future*.

FORTUNE. Can a cause of fortune be given from any other source than the Divine Providence in ultimates? where by constancy and by change it deals wonderfully with human prudence, and still conceals itself, 184. The Divine Providence which is called fortune, is in the smallest several particulars of even trivial things, 185, 243. That which is called the fortune of war is the Divine Providence, especially in the plans and preparations of the general, even though he then and afterwards were to ascribe the whole to his prudence, 243, 244. The Gentiles formerly acknowledged Fortune and built her a temple, as did the Italians in Rome, 185. See *Accidental*.

FOUNTAIN. The Lord is the only Fountain of Life, 297. Why the ancients consecrated fountains, 249, 250.

FOXES. They who are in their own prudence are like wolves and foxes, 324.

FRAGRANT. Good is in itself fragrant, 316.

FRAUDS. Their origin, 275.

FREEDOM (*liberum*). All freedom is of love, even so that love and freedom are one, 55. Like love, it cannot be separated from willing, 70. There is infernal freedom and there is heavenly freedom; what one thinks and wills from each, 35. From infernal freedom to see heavenly freedom is like seeing day in thick darkness, 126. There are many kinds of freedom; but in general there are three, natural, rational, and spiritual, 55. Every one has *natural freedom* by inheritance; from it he loves nothing but himself and the world; his first life is nothing else; it is a freedom to think and to will evils; when he has confirmed these by reasonings, man does them from freedom according to his reason; it is from the Lord's Providence that man is allowed to do so:

man is in this freedom hereditarily, and they are in it who have confirmed it by reasonings from the enjoyment in the love of self and the world, 55, 56. *Rational freedom* is from the love of reputation for the sake of honor or of gain; one loves to appear externally as a moral man; he therefore does not defraud, commit adultery, take revenge, or blaspheme; from freedom according to his reason, he acts sincerely, justly, chastely, and in a friendly way; he can from reason speak well in favor of so living; the good deeds which he does are not in themselves good, — why; his freedom draws nothing from the love of the public good, nor does his reason. This rational freedom is inwardly natural freedom. It also is left to every one from the Lord's Providence, 56, 57. *Spiritual freedom* is from the love of eternal life. He comes into it who regards evils as sins and therefore does not will them, and who at the same time looks to the Lord; at first this freedom does not seem to be freedom; it grows as natural freedom decreases and becomes subservient; it conjoins itself with rational freedom and purifies it. How man can come into spiritual freedom, 57. A man perceives as his whatever he thinks, wills, speaks, and does from freedom; they who are in the love of evil do not perceive that infernal freedom is not freedom itself; but infernal freedom and heavenly freedom, in themselves opposite, cannot each be freedom itself; to be led by good is freedom, to be led by evil is slavery, 35. All wish to be free; when they compel themselves they act from freedom according to reason, but from an interior freedom, from which exterior freedom is looked upon as a servant, 125. It is a law of the Divine Providence that man should act from freedom according to reason; the freedom here meant is spiritual freedom, 53, 151. One cannot be reformed, regenerated, and saved, unless allowed to act from freedom according to reason, 78, 100. To act from freedom according to reason, to act from liberty and rationality, and to act from the will and the understanding, are the same thing; but it is one thing to act from freedom according to reason, and another to act from freedom itself according to reason itself; even the man who does evil from the love of evil and confirms it in himself, acts from freedom according to reason, but his freedom is infernal, and his reason is spurious or false, 78. Man has freedom of reason from this, that he is in the midst between heaven and the world, and that he can think from heaven and from the world, 120, 121. None act from freedom itself according to reason itself but they who have suffered themselves to be regenerated by the Lord; all others act from freedom according to thought to which they give the semblance of reason; but every man, unless born foolish or excessively stupid, is able to attain to reason itself, and by it to freedom itself, 79. Man is led by the Lord in freedom, and is reformed and regenerated in freedom, 56. Why it is not known what heavenly freedom is, and that the difference between it and infernal freedom is like the difference between what is alive and what is dead, 126. See *Liberty*.

FREELY. To will freely as from himself is from the faculty continually given to man by the Lord, called liberty, 76. As long as enjoyment from the love of evil reigns, man cannot freely will good and truth and make them of his reason, 67, 68. Every man can freely, yes, most freely, think what he will, against God or for Him alike; and one who thinks against God is rarely punished in the natural world, because there he is always in the state for reformation; but he is punished in the spiritual world, after death, for then he can no longer be reformed, 236, 281.

FRENCH. Called a noble nation, 255.

FRIENDSHIP (SPIRITUAL), 375.

FRUCTIFICATIONS. Fructification and multiplication have not failed from the beginning of creation, and will never cease, 45. Affections can be fructified and their perceptions multiplied, without end, 45, 46. This faculty of fructification and multiplication without limit, men have in natural things; but it is in spiritual things with the spiritual angels and in heavenly things with the heavenly angels, 46.

FRUITS. Spiritual goods which are the goods of charity are like fruit, and are also signified by fruit in the Word, 368. The earliest productions of the spiritual marriage are like the rudimentary forms of fruit, 368.

FUTURE. All the future is present to the Lord, and all the present is to Him eternal, 370. A knowledge of the future is given to no one; but it is allowable for every one to form conclusions about the future from reasons, 153 The desire to know the future is born with most people; but this desire has its origin from a love of evil; it is therefore taken away from those who believe in the Divine Providence, 154. See *Foresight*.

GANGRENE. The evils that remain shut in are like the diseases called cancer and gangrene 241.

GARDEN, 231, 317. See *Eden*.

GARMENTS (WHITE) signify a state purified from evil, 283.
GENERAL. A general thing exists from particulars, 176.
GENERATION (THE ORGANS OF) in either sex, correspond to societies of the inmost heaven, 122.
GENESIS. The learned toil in vain in the explanation of the contents of the first chapter, 231. It describes the new creation or the regeneration of the men of the Most Ancient Church, 231.
GENII. The most cunning sensual men are called genii; their hell described, 323. The human race in Mohammedan and Gentile lands is ten times more numerous than in the Christian portion of the world; and in the latter there are few who place religion in the life. What more insane belief can there be than to hold that the former are condemned, and that man has heaven from birth and not from the life? 365. All who have lived well and have acknowledged God are instructed after death by angels; and then they who in the world were in the two essentials of religion, accept the truths of the church such as they are in the Word, and acknowledge the Lord as the God of heaven and the church, 360, 364. The Gentile more than the Christian thinks concerning God from religion in his life, 344. It is to man's advantage to be in evil and at the same time in falsity rather than to be in good and at the same time in evil, 16.
GERMANS. What they teach in the exhortation to the holy Communion, 92.
GLOTTIS. Its functions, 286.
GOATS. They who separate faith from charity are in the Word meant by goats, 256. The goats spoken of by the Lord in Matthew (xxv. 41–46), are they who neglect to think concerning evil, and because they neglect this are continually in evil, 82.
GOD is one in Person and Essence, in whom is a Trinity, and the Lord is this God, 264, 265. If man clearly saw the Divine Providence, he would either deny God, or make himself to be God, 158, 159. There are those who have arrogated to themselves Divine power and wish to be worshipped as gods, 253. See *Lord*.
GOOD is the enjoyment from the affection of acting and thinking according to Divine order, 285. Myriads of affections enter into and compose every single good, 285. In all good there is inherent a love of protecting itself against evil and of removing it from itself, 221. By good is understood that which universally comprehends and involves all things of love, 11. All things of love are called goods, 11. What is good without relation to something? Can it be called good, as it does not affect, and causes no perception? 11. Every good is called good from its enjoyment or its blessedness, 347. Good of life, or to live well, is to shun evils because they are against religion, thus against God, 349, 352.
GOOD AND TRUTH. Good is of love, and truth is of wisdom, 7, 9. Love calls all belonging to it good, and wisdom calls all belonging to it truth, 7. Every one calls that good which, from the love in his will, he feels as enjoyment; and he calls that truth which, from the wisdom in his understanding, he perceives to be pleasantness therefrom, 170. All things in the universe have relation to good and truth, yea, to their conjunction, 7, 9, 11. Good without truth is not any thing, and truth without good is not any thing, 12. Good in the angels of heaven and in men of an earth is not good in itself, except so far as it is united to truth; and truth is not truth in itself, except so far as it is united to good, 11, 13. By good is understood that which universally comprehends and involves all things of love, and by truth is understood that which universally comprehends and involves all things of wisdom, 11. All good and truth are from the Lord, 339. Good cannot be given without its truth, 221. To every one, good is that which is the enjoyment of his affection, and truth is that which is the pleasantness of his thought from the affection, 170. Goods and truths are indeed changes and variations of state in the forms of the mind; but these are perceived and they live solely by the enjoyments and the pleasantness of good and truth, 171. What natural truth and good are, and what spiritual truth and good are, 325. See *Marriage*.
GOSPEL not reaching all, 246, 247.
GOVERN. The Lord governs hell by opposites; and the evil who are in the world He governs in hell as to interiors, and not as to exteriors, 313, 317. See *Rule*.
GOVERNMENT. The government of the Lord's Divine Love and Wisdom is what is called the Divine Providence, 2, 293.
GOVERNMENTS in heaven, 194. See *Heaven*.
GRAFTING. Man is indeed a bad tree from the seed; but still there may be a grafting or budding with twigs taken from the tree of life, whereby the sap drawn from the old root is turned into sap making good fruit, 303, 369. See *Ingrafted*.
GRAIN. There is not in any man a grain of will and of prudence that is his own, 299.
GRANDFATHER. Sometimes the face of a

great-grandfather returns in a grandson or a great-grandson, 276.
GUARDING. By the guarding of the way to the tree of life (Gen. iii. 24) is signified the Lord's care lest the holy things of the Word and the church should be violated, 328.
GUILTY. What renders a man guilty of evil, 301.

HAIR. By hair in the Word is signified the least of all things, 136.
HAPPY. The more closely a man is conjoined with the Lord, the happier he becomes, 32.
HARMONY is of endless variety; but it could not be unless the atmospheres were constant in their laws, and the ear in its form, 165.
HATREDS, their origin, 274, 275.
HEADS. By the seven heads of the dragon (Apoc. xii. 3, 9,) is signified craftiness, 323. The serpent's head (Gen. iii. 15) is self-love, 183, 231.
HEAL. How the Lord heals man, 289, 290. The healing of the understanding only would be like palliative healing. The will itself must be healed, 290. How the Lord heals the love of man's will, 291. See *Cure*.
HEAR. All flows in, which a man hears, 319. Hearing cannot be given apart from its form, which is the ear, 285.
HEART. The heart signifies affection which is of love or of the will, 64. By the heart is meant man's love, 148. What is not in the heart perishes in the understanding, 148. The heart and lungs correspond to the will and understanding, 168. The natural principle of life is the heart's motion, and the spiritual principle of life is the mind's will, 168. The heart joins with itself the lungs, and the will joins with itself the understanding, 168. Functions of the heart, 286, 308. The heart collects and distributes the blood, 373.
HEAT. The heat in the spiritual world the proceeding of Divine love, 298. Analogy between the effects produced by spiritual heat and those produced by natural heat, 136, 298. Vital heat is from the enjoyments of the affections, and from the pleasantness of the perceptions and thoughts, 170.
HEAVEN is from the human race, 22. The end of creation is a heaven from the human race, 22, 344. Heaven is not heaven from the angels, but from the Lord, 23. Heaven is abiding with the Lord for ever, 22. It is conjunction with the Lord, 23. It is in the human form, 179. The universal heaven is as one man before the Lord, 50, 52, 101, 247. A description of it, 48, 49. The angelic heaven is an image of the Infinite and Eternal, 49. What heaven is in general or with many persons, and what it is in particular or with any one, also what it is in the spiritual world and what in the natural world, 23. Heaven is distinguished into as many general societies as there are organs, viscera, and members in a man; and every general society, into as many less general or particular societies as there are larger divisions in each of the viscera and organs, 50. The Lord's heaven in the natural world is called the church; and an angel of this heaven is a man of the church who is conjoined with the Lord, 26. Man from creation is a heaven in the least form, 51. They who have acknowledged God and His Divine Providence make heaven, 179. No one comes into heaven unless he carries with him from the world what is angelic, 48. Mohammedan heaven, 251. See *Mohammedans*.
HEBER. The Ancient Church was changed in a notable manner by Heber (or Eber), from whom arose the Hebrew Church, 356.
HEBREW CHURCH. In this church (founded by Heber) worship by sacrifices was first instituted, 357.
HELL consists of myriads of myriads, and every one there is in form like a man, though monstrous; and all the fibres and vessels therein are inverted, 302. Hell is in human form, but it is in a monstrous human form, 179. An evil man is hell in the least form, 302. The universal hell has been arranged into societies according to the lusts of evil opposite to the affections of good, 281. They who have acknowledged nature alone and human prudence alone, make hell, 179. Many do not know that they are in hell when in evils, 82. The hells abound in unclean things, 33. See *Devil, Satan*.
HEREDITARY EVIL. It is known in the church that every man has hereditary evil, and from it is in the lust of many other evils. It is said to be from Adam and his wife; but every one is born into it from his parent; and so it is transferred successively from one to another; thus it is increased, and it grows, and is transmitted to offspring, 275, 276, 359. Man from his hereditary evil is always panting for the lowest hell; but the Lord by His Providence is continually leading him away and withdrawing him from it, 160.
HERESIES in the Christian world, 230, 258. The confirmation of heresies, 332. That only those who were born within the church are saved, is an insane heresy, 362, 364. That any of the human race have been damned from predestination, is a cruel heresy, 362, 365.
HERETIC. What heretic can see his fals-

ties unless he admits the genuine truth of the church? 333.
HIEROGLYPHICS. Their origin, 249.
HOLINESS. A spiritual Holiness, which is also called the Spirit of Truth, proceeding from the Lord, is within the several particulars of the literal sense of the Word. This Holiness is hurt when the Word is falsified and adulterated, 216, 217.
HOME. After death, every one in a society has his home, which he finds made ready for him when he first enters the society. He may be in company with others outside of his home, but still he cannot stay anywhere but in his home, 375.
HONORS and wealth may be blessings, and may be curses, 192. Why the Lord permits the impious to be advanced to honors, 238, 239. The Lord never leads man away from seeking honors, but He leads him from the longing desire to seek them for the sake of eminence alone, or for the sake of himself, 161. See *Dignities*.
HOPE. Whence a man has what is called hope, 153.
HORNS. The ten horns of the dragon (Apoc. xii. 3) signify the power of persuading by fallacies, 323, 324.
HUMAN. Every one has the truly human from rationality, 211. To think from the truth is the truly human, and thus the angelic, 340. It is the human itself to think and to will from God, 299. Christians in their thought separate the Lord's Divine from His Human, and place the Divine near the Father in heaven, and His Human they know not where, 251. They make the Human like the human of another man, 263. Humanity itself consists in man's two faculties called liberty and rationality, 289.
HUMBLE. The Lord continually humbles the proud, and exalts the humble, 161.
HUSBAND. Why the Lord is called the Husband in the Word, 9.
HYPERBOLA. There is no such approximation of angelic wisdom to the Divine Wisdom that it can touch it; as a straight line drawn about the hyperbola is said to approximate continually and never touch, 372.
HYPOCRISY. Lighter and more grievous according to confirmations against God, and reasonings in favor of him outwardly, 217.
HYPOCRITES, 13, 72, 85, 205, 206, 217.

IDEA. The spiritual idea is of the internal thought, the natural idea is of the external thought, 273. There are abstract ideas by which things are seen to be, though what they are in quality be not seen, 37.
IDEALISTS are visionaries, 38, 320.
IDOLS. Why there are those who worship idols, 248. The worship of idols in the Christian world, 249.
IDOLATERS. They who confirm in themselves the appearance, and not the truth at the same time, cannot remove evils or sins from themselves, and are all interior idolaters; for they are worshippers of self and the world. If they have no religion they become worshippers of nature, and so atheists; but if they have a religion they become worshippers of men, and at the same time of images, 130.
IDOLATRY. The origin, 249.
IGNORANCE. Why no one is reformed in a state of ignorance, 121.
IMAGE AND LIKENESS OF GOD. Terms explained, 22, 358. Man's being an image of God means that he is a recipient of the Divine wisdom; his being a likeness of God means that he is a recipient of the Divine love. Wherefore the receptacle which is called the understanding is an image of God, and the receptacle which is called the will is a likeness of God, 358. The image of God and the likeness of God have not been destroyed in man, but they are as if destroyed; for they remain implanted in his two faculties called liberty and rationality, 358. The angelic heaven is the very image and likeness of the Lord, 138. In the created universe there is an image of man, and an image of the infinite and the eternal, thus an image of God the Creator, that is, of the Lord from eternity, 42. The Divine Love and Wisdom of the Lord are in a certain image in every thing created by Him, 9. There is an image of the infinite and eternal in the variety, the fructification, and the multiplication of all things, 45. The image of the infinite and eternal is nowhere in man but in the marriage of good and truth, 46. As far as a man is in the marriage of good and truth so far he is an image and likeness of the Lord, 9. That men are able to understand truth is from the Divine Wisdom, and that they are able to do good is from the Divine Love; this power is the image of God, which remains in the sane man, and is not eradicated, 342.
IMAGE. Why there are those who worship graven images, 248. See *Statue*.
IMMEDIATE, IMMEDIATELY, 204, 246, 282.
IMMEDIATENESS. To be taught from the Word is to be taught by the Lord. Its being done mediately through preaching does not take away the immediateness, 147.
IMMORTAL. When the mortal is taken away by the death of the body, what is immortal which is the mind, is unveiled, and the man then becomes a spirit in human form, 345.

IMMORTALITY. Why every man has immortality, 75. Difference between immortality and eternal life, 78. The idea of the ancients concerning immortality, 345. Why some aspire to an immortality of fame, 273.

IMPIETIES. All the impieties and also the glorying in them are permissions, 236.

IMPIOUS. Why the Divine Providence permits the impious in heart to be raised to dignities and enriched with wealth, 239.

INFANCY, INFANTS. All infants in the spiritual world are introduced by the Lord into angelic wisdom, and thereby into heavenly love, by means of enjoyments and pleasing things, 115. Every one comes into heaven who dies in infancy, and is there brought up and instructed as a man is in the world, and by means of affection for good and truth is imbued with wisdom and becomes an angel, 348.

INFINITE, 37–40. By the Infinite the angels understand nothing else than the Divine Esse, 39. An infinity of space cannot be, neither an infinity of time, because infinity has no end, either first or last, or is without limits, 39. The Infinite and Eternal is to be thought of without space and time, 42. The Divine Providence in all that it does, regards what is infinite and eternal from itself, 44–52, 177. Infinite things of love and of wisdom proceed from the Lord, and they flow into all in heaven, and thence into all in hell, and from both of these into all in the world, 301. See *Finite, Image.*

INFLUX. All that a man thinks and wills, and thence says and does, is from influx; if good, from influx from heaven, and if evil, from influx from hell, 294, 295, 297, 299, 317, 319. Good is from influx from the Lord, and evil from what is man's own, 294. The Lord's influx is into the love of good and into its affections, and through these affections into the perceptions and thoughts: the influx of the devil, that is, of hell, is into the love of evil and into its affections which are lusts, and through these into the perceptions and thoughts, 29. They who are instructed by influx what to believe or what to do, are not instructed by the Lord, nor by any angel of heaven, but by some enthusiastic spirit, 339. All influx from the Lord takes place by an enlightenment of the understanding, and by an affection for truth, 339. By influx from the spiritual world, which does not compel, man's spirit or his mind is in the full liberty of thinking, willing, believing, and loving, 106. Man must not let the hand hang down and wait for influx, 175, 182, 338. The angels receive the influx in the perception of truth and in the thought, for in these the influx becomes apparent to them, 24.

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INSTINCT, 331.

INSTRUCT. All who have lived well and have acknowledged God are instructed after death by angels, 360.

INTELLIGENCE. The angelic view of will and intelligence in man, 299. A good man is bound to act from intelligence as if it were his own just as much as an evil man. The difference between the intelligence of the one and of the other is like the difference between what is believed to be in itself and what is believed not to be in itself, but yet as in itself, 312, 313. One's own intelligence can induce the human form on the externals only, but the Divine Providence induces that form on the internals, and through them on the externals, 312. See *Pride.*

INTELLIGENT. None are intelligent but those who perceive truth to be truth, and confirm this by truths continually perceived, 334.

INTENTION. Intentions are thoughts from the will, 129. Man knows his thoughts and intentions, 171. How the love comes into intentions, 289. See *Purpose.*

INTERIORS. By man's interiors is meant the internal of his thought, of which he knows nothing before he comes into the spiritual world and its light, which he does after death, 221, 222. Evil with its falsity and good with its truth cannot be in man's interiors together, 221. In the interiors of man's mind there are infinite things beyond number, 174. The few externals which come within the view of the thought are produced

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INTERNAL. By the internal man is meant nothing else than the internal of the will and understanding, 84. There is a forced internal, and a free internal, 116. The appearance is that the external flows into the internal, when the contrary is the case, 127. The internal may be compelled from fear, or compelled from love, 116. But the internal that can be compelled is an external, 117. Man has this in common with the beasts. The human internal has its seat higher than this animal internal, and cannot be compelled, 114. The external cannot compel the internal, but the internal can compel the external, 114. The internal is so averse to compulsion that it turns itself away, 113. Man is with the Lord only in certain externals; if he were at the same time in internals, he would pervert and destroy all the order and tenor of the Divine Providence, 155, 156. As man disposes the externals, the Lord disposes the internals, 158. Internals of worship, 109. See *Body*, *Externals*.
INTESTINES, their functions, 156, 286, 308.
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JOY. Every one who comes into heaven, comes into the highest joy of his heart; he does not bear a higher joy, for he would be suffocated in it, 247.
JUDAISM. Why it still continues, 260.
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JUDGE. Unjust judges, 88, 144, 306. The judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the reverse, 193.
JUDGMENT (THE LAST) has been accomplished, 266.
JUDGMENTS. All the judgments and statutes of the church instituted with the nation of Israel and Judah represented spiritual things of the church, which are its internals, 234.

KIDNEYS. Their organization, 156, 286. In the kidneys is effected a separation of the blood, a purification, and a withdrawal of heterogeneous substances, 308.
KING. In the nation of Israel and Judah the king represented the Lord, 234. Why many kings were permitted to profane the temple and the holy things of the church, 235. The judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the reverse, 193.
KINGDOM. The Lord's kingdom is a kingdom of uses, 21, 239. The kingdoms of the present day as loves of self and the world, 240. There are at the present day kingdoms which answer to those with which the children of Israel carried on war, 243.

LAMPS signify truths of faith, 360.
LARYNX, its functions, 155, 286.
LAWS OF DIVINE PROVIDENCE, 52–166. The Lord cannot act contrary to the laws of the Divine Providence, because to act contrary to them would be to act contrary to His Divine Love and contrary to His Divine Wisdom, thus contrary to Himself, 366. Whatever is done for the sake of the end which is salvation, is according to the laws of the Divine Providence, 227. All the laws of Divine Providence are necessities, 237. The laws of Permission are

also laws of the Divine Providence, 227. See *Providence*.

Leaven or ferment in the Word signifies the falsity of evil, 291. See also p. 21.

Leaves in the Word signify natural truths, 368. By the fig-leaves with which Adam and Eve covered their nakedness are signified moral truths, by which were veiled the things of their love and pride, 328. See *Tree*.

Led (To be). How man is led by the Lord, 130–149. A token that men are led by the Lord is that they love the neighbor, 181. They who in their life look to God and do not do evil to the neighbor, are led by the Lord, 245. All who are led by the Lord's Divine Providence are elevated from the prorium, 330. Those who acknowledge nature and their own prudence are as the spirits of hell, who are averse to being led by the Lord and love to be led by themselves, 181.

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Liberty is the faculty of thinking, willing, speaking, and doing what one understands, 14, 55, 76, 79, 211, 292. Liberty is from the Lord, 55, 198. Man is in full liberty to think and to will, but not in full liberty to say and to do whatever he thinks and wills, 288. Unless man had full liberty he not only could not be saved, but would even perish utterly, 288. Who they are to whom freedom itself or liberty itself, together with reason itself or rationality itself, cannot be given, and to whom they can hardly be given, 79, 80.

Liberty and Rationality. These two faculties are as if inborn in man, for his humanity itself is in them, 79. Man is reformed and regenerated by their means, and he cannot be reformed and regenerated without them, 67. Every man has liberty and rationality, and he can come into liberty itself and rationality itself, if he shuns evils as sins, 81. Infants and children cannot come into liberty itself and rationality itself before they reach the age of adolescence, 80. The adult who has not come into them in the world can in no wise come into them after death, 81. To whom they cannot be given, 79, 80.

Life. The Lord is the one only Fountain of Life, 297. Men are recipients of life, 318. The Divine Love and Wisdom are the Life, from which are the life of all things and all things of life, 132. It is from creation and from the Divine Providence continually that the life should appear in man in a likeness as if it were his, therefore as if it were his own life, 319. Man's life is his love, 28. The Lord flows into the life's love of every one, and through its affections into the perceptions and thoughts, and not the reverse, 28. Every one must have his life; no one lives in another's life, 210, 211. The life makes doctrine for itself, and a faith for itself, 83. In the Word, life in heaven is called eternal life, as also life simply; this is eternal blessedness, 346, 347. Without liberty and rationality man would not have immortality and eternal life, 78. The life of the wicked is from the same origin, 136. The life of animals is the life of merely natural affection, with its knowledge that is its mate; it is a mediate life corresponding to the life of those who are in the spiritual world, 57, 76, 137. Memory is the book of man's life, which is opened after death, and according to which he is judged, 209.

Light. There is spiritual light, and there is natural, alike in outward appearance, but unlike as to the internal, 140. Spiritual light is in its essence the Divine Truth of the Lord's Divine Wisdom, 331. It enlightens the interiors of man's understanding, and, as it were, dictates, 140, 331. Natural light is from the sun of the natural world, and therefore in itself is dead; but spiritual light is from the Sun of the spiritual world, and is therefore in itself alive, 140. In the spiritual world there are three degrees of light, heavenly (*celestial*) light, spiritual light, and spiritual-natural light. Heavenly light is a flaming ruddy light; they have it who are in the third heaven. Spiritual light is a white shining light; they have it who are in the middle heaven. And spiritual-natural light is like the light of day in our world; they who are in the ultimate heaven have this light; also they who are in the world of spirits, 141. Light in hell is also of three degrees. The light in the lowest hell is like that from burning charcoal; that in the middle hell is like light from the flame of a fire on the hearth; and light in the uppermost hell is like the light from candles, and to some like the light of the moon by night, 141. All the light of the spiritual world has nothing in common with the light of the natural world; they differ as what is alive and what is dead, 141. The difference may not be seen between the light of confirmation and the light of the perception of truth; nevertheless the difference between them is like that between illusive light and genuine light. Illusive light in the spiritual world is such that it is turned into darkness when genuine light flows in, 334. In the Word they who are in truths are said to walk in the light, and are called children of light, 333. Who they are who are meant by the devils who make themselves angels of light, 206. Natural and rational light (*lumen*) is not from natural light but from spiritual; it is

called natural and rational light (*lumen*), because it is spiritual-natural, 140, 141.
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LIVE. Man lives from the Lord alone, and not from himself, 131, 132. Without the appearance that he lives from himself, a man is not man, 131, 132. Man lives a man after death, 271. Good of life, or to live well, is to shun evils because they are against religion, thus against God, 349, 352.
LIVER. Its organization, 156, 286. It elaborates the blood, 373.
LOBULES OF THE LUNGS, 336.
LOOK (To). The Lord looks at the angels in the forehead, and the angels look to the Lord with the eyes, 25. The more deeply any object is examined, the more wonderful, perfect, and beautiful are the things seen in it, 8. All conjunction in the spiritual world is effected by means of looking to another, 25; see also p. 350.
LORD. The Lord is the God of heaven and earth, 365. The Lord is The Man, 50. How the Lord is the Divine Truth of the Divine Good, 147. The Lord is the Word because it is from Him and concerning Him, 145. The Lord alone is Heaven, 26. The Lord is not in heaven among the angels, or with them as a king in his kingdom; as to aspect He is above them, in the Sun there; but as to the life of their love and wisdom, He is in them, 26. It is the Lord's will, for the sake of reception and conjunction, that whatever a man does freely according to reason should appear to him as his, 61. The Lord alone causes every one to think and to will according to his quality, and according to the laws of His Providence, 301. Man is led by the Lord by influx, and taught by enlightenment, 139, 140. To be taught from the Word is to be taught by the Lord Himself, 145, 147.
LOT. Why a man does not know his lot after death, 154. To those who believe in the Divine Providence there is given a trust that the Lord is disposing their lot; and consequently they do not wish for a foreknowledge of it, lest in some way they should interfere with the Divine Providence, 154. Every one's life awaits him, and hence his lot, for the lot is the life's, 154.
LOVE makes man s life, 13. Love is like the fire of life, from which is the light of life, 142. The life's love of any one cannot be without derivations, which are called affections, 86. It produces from itself subordinate loves, which are called affections, 169. The life's love, which is also the reigning love, remains in every one after death, and cannot be taken away, 218. The life's love makes the understanding for itself, and so also the light, 142. Love is of the will, 114. The will's love flows into the understanding, and there causes its enjoyment to be felt; thence it comes into the thoughts, and also into intentions, 289. The will's love inspires the understanding with whatever it desires, and not the reverse, 182. The will's love makes a faith for itself, 116. Love dwells in its affections as a lord in his manor, or as a king in his kingdom, 86. Love wishes to communicate its own to another, 345. Love wills to be loved; this is implanted in it; and as far as it is loved in return, it is in itself and in its enjoyment, 73. The Divine Essence is pure Love; this operates by the Divine Wisdom, 373. Loves are manifold; but two of them, namely, heavenly love and infernal love, are like lords and kings, 86. Heavenly love is love to the Lord and towards the neighbor, and infernal love is love of self and the world, 86, 87, 175. What the love of self is, 180, 187, 188, 189. Self-love surpasses other loves in its ingenuity in adulterating goods and falsifying truths, 225. He who subdues this, easily subdues the other evil loves, for this is their head, 124. Spiritual love wishes to give its own to another; and so far as it can do this, it is in its *esse*, in its peace, and its blessedness. Spiritual love has this from the Lord's Divine Love, which is such infinitely, 22. The love into which man was created is the love of the neighbor, so that he may wish as well to him as to himself, and better; and is in the love's enjoyment when he is doing good to the neighbor, 274. This love is truly human, 274. When the love of the neighbor was turned into the love of self, and this love increased, then human love was turned into animal love, 274. The love of means as the agent of the life's love, 88, 89. The quality of the love of dignities and riches for their own sake; and the quality of the love of dignities and riches for the sake of uses, 188. These two loves are distinct from each other like hell and heaven, 190. Conjugial love is spiritual, heavenly love itself, the image of the love of the Lord and the church from which it is derived, 122. It communicates with the inmost heaven, 122. Love and freedom are one, 55. To do from one's love is to do from freedom, 35. See *Freedom, Liberty*.
LOVE (To). They love God who love the Divine things which are from Him, in doing them, 351, 352. What it is to love the Lord above all things and the neighbor as oneself, 74.
LOVE AND WISDOM. Love is the *esse* of wisdom, and wisdom is the quality of love, 13. Love in its form is wisdom

13. Love without wisdom cannot do any thing, nor can wisdom do any thing without love, 3, 4, 5. Love calls all belonging to it good, and wisdom calls all belonging to it truth, 7. Wisdom is of the understanding, and love is of the will, 115. When man turns his face to the Lord, love and wisdom are given him; these enter man by the face, and not by the back of the neck, 75. Love and wisdom are not in space and time, 40. How love conjoins itself with wisdom, 24.

LOWING. The lowing of the cows on the way (1 Sam. vi. 12), signified the difficult conversion of the lusts of the evil of the natural man into good affections, 354, 355.

LUCIFER. By Lucifer in the fourteenth chapter of Isaiah, is meant Babel; and by Babel is there meant the profanation of good with those who attribute to themselves what is Divine, 217, 253, 254, 255.

LUKEWARM. The profane, of a certain class, are meant by the lukewarm (Apoc. iii. 15, 16), 218, 219; see also pp. 207, 208, 305.

LUMINOUS. In the spiritual world they who are in enlightenment from the Lord are sometimes seen with a luminous appearance around the head; they who are in enlightenment from themselves have the luminous appearance about the mouth and above the chin, 144.

LUNGS. The lungs correspond to the understanding, 168. The lungs clarify the blood, 308, 373. The changes and variations in the state and form of the organic substances in the lungs, in speaking and in singing, 286. Disease of the lungs, 155. See *Heart*.

LUSTS are the affections of the love of evil, 28. They reside in the natural man, 28. The lusts of evil are innumerable, 302. They beset the interiors of the mind, from them they flow down into the body, and there excite the unclean things that titillate the fibres, 33. Evils are in the external man, and the lusts of evil are in the internal man, and they are joined like roots and trunk, 96. The pent-up fire of the lusts of evil consumes the interiors of the man's mind, and lays them waste to the very gate, 280. Every lust of evil in hell, when it is represented, appears like some noxious animal, 303. Through the external of thought lusts enter the body, 90. Man cannot have a perception of the lusts of his evil; if he did not know from some other source that they are evils, he would call them goods, 91. The perceptions belonging to the lusts are devices; the enjoyments belonging to the lusts are evils; the thoughts belonging to the enjoyments are falsities, 180. Lusts with their enjoyments block the way and close the doors before the Lord, 28.

LUTHER, in the spiritual world, execrated faith alone, and said that when he established it he was warned by an Angel of the Lord not to do it; the reason why he did not obey, 258; see p. 41.

LYING; origin: why permitted, 275.

MACHIAVELIANS, 322.

MAGISTRATE. The judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the reverse, 193.

MAHOMETAN. See *Mohammedan*.

MAMMON. The mammon of unrighteousness (Luke xvi. 8, 9) means the cognitions of truth and good possessed by the evil, and which they use only in procuring for themselves dignities and wealth, 240.

MAN is his love, and he is the form of his love, 336. Man from creation is a heaven in the least form, and is thence an image of the Lord, 51. Man is from birth like a little hell, 241, 302. If man were born into the love into which he was created, he would not be in any evil, nor would he know what evil is; he would not be born into the thick darkness of ignorance, but with a certain light of knowledge and thence of intelligence, 273, 274. He alone is a man who is interiorly what he wishes to seem to others, 312. An evil man is hell in the least form, as a good man is heaven in the least form, 308, 313, 316. Every man is as to his spirit in the spiritual world, in some society there. an evil man in an infernal society, and a good man in a heavenly society, he also sometimes appears there, while in deep meditation, 304. Heaven in the complex resembles one Man, whose life or soul is the Lord; in that heavenly Man are all things which are in a natural man, with a difference such as there is between heavenly and natural things, 353. Every man is both in evil and in good; for he is in evil from himself, and in good from the Lord; and man cannot live unless he is in both; the reason, 209. Man lives a man after death, 271. Every man so long as he lives in the world is kept in equilibrium between heaven and hell; and by means of it he is kept in that liberty of thinking, of willing, of speaking, and of doing, in which he can be reformed, 20. Man must do good and think truth as from himself, but still acknowledge that he does it from the Lord, 95. Man knows his own thoughts and thence his intentions, because he sees them in himself, 171. If man believed, as is the truth, that all good and truth are from

the Lord, and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor appropriate evil to himself and make himself guilty of it, 337. If man clearly saw the Divine Providence, he would oppose the order and tenor of its course, and would pervert and destroy it, 154. Man is not admitted interiorly into the truths of faith and into the goods of charity, except so far as he can be kept in them even to the end of life, 203. That it has not been hitherto known that man lives a man after death, and why this has not been disclosed before, 271, 272, 273. Correspondence between man's life and the growth of a tree; an analogy or comparison drawn between them, 368. By the will of man [*vir*] in John i. 13, is meant the intellectual proprium, which is the falsity from evil, 311.

MARRIAGE. The expression "marriage of good and truth" used in this work instead of "the union of love and wisdom," 9. The marriage of good and truth is from the Lord's marriage with the church; and this is from the marriage of Love and Wisdom in the Lord, 19; see also pp. 9, 10. As there was from creation the marriage of good and truth in every created thing, and as it was afterwards severed, the Lord is continually working to restore it, 10. Many have broken and are breaking this marriage, especially by the separation of faith from charity, 19. In the word, and in each and all of the things in it, there is a marriage of good and truth, 19. The conjunction of the Lord with the church, and of the church with the Lord, is called the heavenly and spiritual marriage, 25, 67. There is a marriage of good and truth in the cause, and there is a marriage of good and truth from the cause in the effect, 12. Marriage of evil and falsity, 311.

MASSES. Why the Lord has permitted that holy worship should be placed in masses not understood by the common people, 255.

MEANS. The means of the Divine Providence are the means from which man becomes man, and is perfected as to understanding and will, 371. These means are infinite in number and variety, 371. The means by which man is led by the Lord, 204, 236. Means for the separation, purification, excretion, and withdrawal of the enjoyments of the lusts of evil, 306. The means of salvation have relation to two points, 361. A knowledge of the means whereby he may be saved is not wanting to any one, 362. The love of means as the agent of the life's love, 88, 89.

MEDIATELY. To be taught from the Word mediately through preaching does not take away the immediateness, 147. See *Immediate, Immediateness.*

MEDITATION. While man is in deep meditation he sometimes appears as to his spirit in the society of the spiritual world in which he is, 304.

MELANCTHON, 41.

MEMBRANES. Who constitute the membranes of the one Man that is heaven, 247, 248.

MEMORY is the permanent state of the changes and variations in state and form of the purely organic substances of the mind, 282. While truths are only in the understanding, and from it in the memory, they are not in the man, but without, 224. Man's memory may be compared to the stomach connected with the rumination of certain animals, into which they first admit their food. While the food is there it is not in their body, but without; when they draw the food out of this stomach and eat it, it becomes of their life, and the body is nourished. In man's memory there are not articles of material but of spiritual food, which are meant by truths, and which in themselves are cognitions; so far as man takes these out of it, by thinking or as it were by ruminating, his spiritual mind is nourished, 224. Man has an external or natural memory, and an internal or spiritual memory. What is inscribed in this latter memory, 208, 209. This memory is the book of man's life, which is opened after death, and according to which he is judged, 209.

MERCANTILE BUSINESS has in view the good of one's country, of society, and of the fellow-citizen, when it is the final love and money is a mediate and subservient love, provided the merchant shuns and is averse to frauds and wrongful arts as sins, 203. See *Commerce.*

MERCY. Pure love is pure mercy; why, 373. Immediate mercy is not possible, because the salvation of man is effected by means, 204. It is an error of the age to believe that man from being evil can become good, consequently can be led out of hell and transferred straightway into heaven, and this from the Lord's immediate mercy, 282, 376. See *Safety* and *Salvation.*

MERITORIOUS. The good in which man is, if it is for the sake of salvation, is meritorious good; but good in which the Lord is, is not meritorious, 71. Appropriating good to oneself, and thus making it meritorious, 337.

MESENTERY, 139, 156, 308, 373.

MESOPOTAMIA was one of those countries in which was the Ancient Church, and where the ancient Word was known, 356.

MICE. Mice, by which the land of Ashdod and Ekron was laid waste, signified

the falsifications of truth devastating the church; and the golden mice made by the Philistines (1 Sam. vi.) signified the vastation of the church removed by good, 354.

MIDST. Whatever is in the midst, is directly under the view, and is seen and perceived, 291. See *Centre*.

MIND (*animus*). The face is the type of the mind (*animus*). This mind is from the affections, perceptions, and thoughts, 45. Elation of mind (*animus*), 283. In a state of disordered mind (*animus*), rationality is taken away, and consequently freedom of acting according to reason; in it no one is reformed, 120. Quiet and peace of mind (*animus*) following combats against evils, 34. See *Mind* (*mens*).

MIND (*mens*). The mind or spirit of man in every part is in the form in which heaven is, or in which hell is; there is not the slightest difference except that one is the greatest and the other the least, 313. The human mind is of three degrees, 59. Man has a natural, a spiritual, and a heavenly (*celestial*) mind, 124. A man is in the natural mind alone, as long as he is in the lusts of evil and in their enjoyments, and so long the spiritual mind is closed, 124, 125. The natural mind is common to man and beast; the spiritual rational mind is the truly human mind, 339. Man's mind, which in itself is spiritual, cannot be elsewhere than among the spiritual, among whom he comes after death, 317. As is the mind such is the body, thus the whole man, 90. Man's mind is continually in the end, the cause, and the effect, — the three; if one of these is wanting, the human mind is not in its life, 153. How the Lord governs the interiors and the exteriors of man's mind, 317, 318. See *Mind* (*animus*).

MIRACLES. No one is reformed by miracles and signs, because they compel, 106, 107. See *Compel*. A faith induced by miracles is not faith but persuasion; it is only an external without an internal, 108. The effect of miracles upon the good is different from their effect on the wicked, 109. The good do not wish for miracles, but they believe in the miracles recorded in the Word. If they hear any thing concerning a miracle, they give their attention only as to an argument of no great weight which confirms their faith, 109. By miracles the wicked may be driven and forced to faith, 109. Why there were so many miracles among the descendants of Jacob, 108, 109. Why there are no miracles at the present day, 108, 110.

MISFORTUNE. No one is reformed in a state of misfortune, 119. What is meant by states of misfortune, 120.

MOABITES. Each nation with which the children of Israel carried on war signified some particular kind of evil, 242.

MODES. The modes of the Divine Providence are the modes by which man becomes man, and is perfected as to understanding and will, 371. The modes by which the Divine Providence operates upon the means and by the means to form man and to perfect him, are infinite in number and in variety, 372. They are most secret, 372.

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UNDERSTANDING AND WILL. In every man there are two faculties, one of which makes the understanding and the other the will, 292. The faculty which makes the understanding is his being able to understand and think; the faculty which makes the will is his being able freely to think, and consequently to speak and act, provided this is not contrary to reason, 292. Man without liberty and rationality would have neither will nor understanding, and therefore would not be man, 75. An understanding separate from the will, has been given to man, that he may see the quality of his will, 277, 278. The will's love inspires the understanding with whatever it desires, and not the reverse; it destroys in the understanding every thing that is not from itself, 182. Will, without understanding, cannot do any thing, 3. The will of man's life is led, and the understanding of his life is taught, 131.

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WARS. All wars, however much they may belong to civil affairs, represent in heaven the states of the church, and

they are correspondences, 242. Such were all the wars described in the Word, and such also are all wars at this day. 242. It is not known in this world what kingdoms in the Christian world answer to the Moabites and Ammonites, what to the Syrians and Philistines, and what to the Chaldeans and Assyrians, and the others with whom the children of Israel carried on wars; but still there are those which answer to them, 243. Why wars are permitted, 242.

WASHING. By washing the head and the hands (John xiii. 8, 9, 10) is meant to purify the internal man; and by washing the feet, to purify the external man, 128.

WAY. The Lord does not enter by any other way with man than the internal way, which is by the Word and by doctrine and preaching from the Word, 108. In the spiritual world there are actually ways, running to every society of heaven and to every society of hell, 48. The ways there are one for every love, and no one sees other ways than the way of his love, 48. Every man after death goes the way of his love; he who is in good love to heaven, and he who is in evil love to hell, 337. In what is angelic, there is a cognition of the way from walking in it, and a walking in the way by cognition of it, 48.

WHOREDOMS. Their origin, 275. In the Word whoredoms signify falsifications of truth, 225.

WICKED. See *Evil.*

WIFE in the Word signifies the church, 234. Heaven and the church are called the wife, 9. The seven hundred wives of Solomon signified the various religious systems in the world, 234. See *Marriage.*

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WILL (To). Willing is not given without understanding; understanding is its consort or mate, without which it cannot be, 76. In man there is an interior willing and an exterior; and he can act according to the exterior while not acting at the same time according to the interior, 70. To will, without knowing, perceiving, and thinking what one wills, is not any thing; but together with these, it becomes something, 12. See *To Think and to Will.*

WINGS signify spiritual truths, 19.

WISDOM is conjunction with the Lord, 32. Wisdom is nothing unless conjoined with love, 31. There are in man three degrees of wisdom, natural, spiritual, and heavenly; they are opened according to love, 30. Wisdom can be elevated in a triplicate ratio; and in each degree it may be perfected to the highest point, in a simple ratio, 31. These three degrees are not united to one another by continuity, but are joined by correspondences, 31. Wisdom is without end. If there were an end to wisdom in a wise person, the enjoyment of his wisdom would perish, which consists in the perpetual multiplication and fructification of wisdom, 372. Angelic wisdom is ineffable, 31. There is no such approximation of angelic wisdom to the Divine Wisdom that it can touch it, 372. See *Love and Wisdom.*

WISE. The more closely a man is conjoined with the Lord, the wiser he becomes, 30. No one is wise from himself, but from the Lord, 32. They are wise from the Lord who reject the devil, that is, evil, from themselves, 31.

WITHDRAWAL FROM EVIL (THE) is effected by the Lord in a thousand ways, even the most secret, 306.

WOLVES. Those who are in their own prudence are like wolves, 324.

WOMB. Every man is formed by the Lord in the womb into the image of God, after the likeness of God, 363. See *Embryo.*

WORD (THE). The Lord is the Word, because the Word is from Him and concerning Him. And because it is the Divine Truth of the Divine Good, 145. All doctrine of the church must be drawn from the Word. The man who is taught from the Word is taught by the Lord alone, 145. All things of the Word have communication with heaven and consequently with the Lord, 146. The whole Word is nothing but Doctrine of Life, 365. The Papists do not read the Word; and the Reformed who are in faith separate from charity pay no attention to what relates to life in it, but only to what relates to faith, 365. Why heretofore it was not known that in every particular of the Word there is a spiritual sense, and that therein its holiness consists, 266.

WORKING. See *Operation.*

WORLD. All things which take place in the natural world correspond to spiritual things in the spiritual world, 243. In the spiritual world all are spiritual even as to the body, 142.

WORLD OF SPIRITS. The world of spirits is intermediate between heaven and hell, 318. When man dies he comes first into the world of spirits, and there into his external; this is there put off; being freed from this, he is borne into his own place, in which he has been enrolled, 318.

WORLD (CHRISTIAN). Why in the Christian world they worship one God under three Persons, which is to worship three Gods, and why hitherto it has not known that God is one in Person and Essence, in Whom is a Trinity, and that the Lord is that God, 262. Why there have been and still are in the Christian world so many heresies, 258. See *Heresies*.

WORSHIP. It is hurtful to compel men to Divine worship, 114. Forced worship shuts in evils, which lie hidden like fire in wood under ashes, which is continually kindling and spreading, till it breaks out in flames, 115. Worship not forced but spontaneous does not shut in evils, which therefore are like fires that blaze up at once and are gone, 115. With those who are in the internal of worship, there is an internal that is compelled, — compelled from fear, or compelled from love, 116. Forced worship is corporeal, lifeless, obscure, and sad, 117. Worship not forced, when genuine, is spiritual, living, lucid, and joyful, 117. Worship before the coming of the Lord was representative, 249.

WORSHIP. Of those who worship the sun and moon, and those who worship idols and graven images, 246.

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YOKE. Concerning those who from religion believe they are not under the yoke of the law, 35, 82.

ZEAL. There are those who are in a blaze of zeal for the salvation of souls, when yet this is from infernal fire, 119.

THE END.

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